

SCRIPTURE TEXT BOOK



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To Rev. W. Kebley  
with respects to  
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with regard to  
the former day.

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with respect to  
the ...*

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SCRIPTURE TEXT BOOK.

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SCIENTIFIC TEXT BOOK

A

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SCRIPTURE TEXT-BOOK:

COMPRISING A CONCISE VIEW OF

THE EVIDENCES AND DESIGN OF DIVINE REVELATION, OF THE LEADING EVENTS AND DOCTRINES OF THE BIBLE, AND OF THE CONSISTENCY AND HARMONY OF ITS PARTS.

DESIGNED FOR THE USE OF SCHOOLS  
AND BIBLE CLASSES.

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BY A TEACHER.

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BY A. T. ...

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## PREFACE.

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THE following pages were prepared for the use of my own pupils, and are printed at the request of several teachers, who, like myself, have felt the want of a brief and systematic manual, calculated to interest and assist young persons in the study of the Bible. There are already many excellent books, designed for a similar purpose; but my object was not either to supersede the critical commentaries on the Scriptures, or to inculcate sectarian views, or new doctrines. It was rather to give a *classified index* to the more important topics of the great Book of Revelation, and to the various species of evidence that the Bible *is* of divine origin, and, by a reference to the different portions of the Scriptures themselves, to show, at a glance, their relation and consistency to each other. As the Bible is now made a study in most of our week-day as well as Sabbath schools, it is hoped that this little book may prove useful for the purposes above mentioned.

#### ERRATA.

- Page 15—for “field *in* ruins,” read, field *of* ruins.  
27—For “Satrun” read *Saturn*.  
37—For “they did not fail,” read, *there* did not fail.  
40—For “the 4th and the 17th,” read, the 4th and 7th.  
45—For “*this* side Jordan,” read, the *east* side.  
55—For “*general* line,” read *genealogical* line.

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## HISTORY OF THE BIBLE, AS A BOOK.\*

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THE Bible is so called from a Greek word, signifying *book*, a name given to our collection of sacred writings, which, by way of eminence, we call *the Bible*, or *the Book*.

The Hebrews acknowledge only twenty-two books, as canonical. The Old Testament was principally written in Hebrew—some parts of Ezra and Daniel in Chaldee. The New Testament was written in Greek, except, perhaps, Matthew, which is said to have been in Hebrew. Moses is considered to be the author of the greater part of the first five books, or the Pentateuch. The other parts of the Old Testament were principally written in the reigns of David and Hezekiah. The learned among the Jews, in order to preserve the genuineness of the Hebrew text, prepared a work called the Massora, which contained critical remarks upon the books of the Old Testament. In 1760, Dr. Kennicott collated about six hundred Hebrew manuscript copies of the Scriptures. This examination resulted in the conclusion, that, if such manuscripts only as are written by Jewish writers, are taken into account, there can be no doubt of the perfect correctness of the present text. The first printed edition of the whole Bible was in 1488; this was used by Luther in his translations. The Septuagint, or the version of the Seventy, or the Alexandrine version, is undoubtedly the oldest version of the Old Testament. The Vulgate, or Latin version, by Jerome, was the first book ever printed. The Targums, or Chaldee versions, were the work of Jews dwelling in Palestine and Babylon. Beside these, there are the Samaritan, the Syriac, and the Arabic versions. The Greek manuscript of the New Testament was written on parchment, or vellum. The Old Testament was divided into verses before the invention of printing; but in the Greek manuscript, there is no such division. The first English translation, which was divided into verses,

\* Selected from Robinson's Calmet. Vide Bible.

was after the death of Edward the Sixth of England. The first English Bible, or complete translation of the Scriptures which was printed, was that of Myles Coverdale, in 1535. It was dedicated to Henry VIII. In the reign of James I, there was a new translation of the Bible, by the most learned men in England. This is the version now in use. In 1644 was published the first Bible with marginal references.

*Ques.*—What is the meaning of the word Bible ?

How many books do the Hebrews acknowledge ?

In what languages was the Bible first written ?

By whom ?

Has any care been taken to preserve the original text ?

When was the first printed edition of the whole Bible ?

What is the oldest version of the Old Testament ?

What was the first book ever printed ?

What other versions of the Old Testament ?

At what time was the Bible divided into verses ?

When was the first complete English translation printed ?

At what time was our present translation printed ?

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### WHAT ARE THE EVIDENCES WHICH PROVE THE DIVINE AUTHORITY OF THE SCRIPTURES ?

A. They are divided into *Internal* and *External*.

Q. What are the *Internal* evidences ?

A. 1st. The *excellency of its precepts*; embracing the only perfect standard of moral rectitude, and constituting a system of laws, which is at once honorary to God, and beneficial to men.

2d. The *consistency and harmony of its parts*; which illustrate and corroborate each other, in all important particulars; so that such discrepancies as may appear, in matters of minor consequence, rather strengthen than weaken the general testimony, by proving the absence of that art and design, which distinguish a "cunningly devised fable."

3d. The fact that those by whom these records were made,

were illiterate men, incompetent to the task of fabricating a work of such a character.

4th. The *nature of its doctrines*; which are directly opposed to the unholy views and feelings of men; and the promulgation of which, inevitably exposed those who taught them, to persecution, suffering and death; whereas, had they been the inventions of men, they would have borne a character more congenial to the depraved feelings of the human heart.

5th. Miracles.

Q. What are the **EXTERNAL** evidences?

A. They consist, 1st, in the fulfilment of prophecy; 2d, the corroborating testimony of profane writers; 3d, the effect wrought, through their instrumentality, as exhibited in the history of the Church, from the days of the Apostles to the present time.

### 1st. PROPHECIES.

#### *Of the Messiah.*

Gen. 49: 10. The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and to him shall the gathering of the people be.—Mal. 3: 1. And the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in.—Hag. 2: 9. I will shake all nations, and the desire of all actions shall come; and I will fill this house with glory, saith the Lord of Hosts.

Dan. 9: 24. Seventy weeks are determined upon thy people and upon thy holy city, to finish transgression, and to make an end of sins, and to

These prophecies all denote that the Messiah was to appear during the continuance of the kingdom of Judah, and previous to the destruction of the second temple; which was actually accomplished. The prophet Daniel not only foretold that the Messiah should appear during the fourth, or Roman monarchy, but specified the precise number of years which should previously elapse. Dan. 9: 24 and 25.

By weeks are here meant, weeks of years; every seventh of which, was the Sabbatical year; which makes the amount exactly 490 years; answering

make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and the prophecy, and to anoint the Most Holy. Know, therefore, and understand, that from the going forth of the commandment to restore and to rebuild Jerusalem, unto Messiah the Prince, shall be seven weeks and threescore and two weeks.

to the time from the going up of Ezra, in the seventh year of Artaxerxes, to the death of Christ; and from the 28th of Artaxerxes to the birth of Christ was 62 weeks of years (434).

## 2d. THE DESTRUCTION OF JERUSALEM.

Deut. 28: 49-53. The Lord shall bring a nation against thee from afar, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, who shall not regard the person of the old, nor shew favor to the young, and he shall eat the fruit of thy cattle and the fruit of thy land, until thou be destroyed; which also shall not leave thee either corn, wine or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls shall come down, wherein thou trustedst, throughout all thy land; and he shall besiege thee in all thy gates throughout all the land which the Lord thy God giveth thee; &c. to the

The Romans, under Titus, besieged Jerusalem, A. D. 70.—There were at that time, in the city, according to Josephus, "1,197,000 Jews; of whom 97,000 were made prisoners, the rest being all slain. Some of these prisoners were sent to Egypt as slaves, and many were given to the provinces to be destroyed upon their theatres by wild beasts. The sufferings of this deluded people during the siege, as related by Josephus, are almost incredible." In stating the events which followed the taking of the city, he says, "When they came to the houses to plunder, they found in them entire families of dead corpses, that is, of such as had died by famine"—"They ran every one through whom they met, and obstructed the very lanes with their dead bodies;



25th;—and Matth. 24. 15—25. When ye, therefore, shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, &c.

Of the temple, it was said “Not a stone should remain upon another that should not be thrown down.”—Of Jerusalem—that it should be trodden down of the Gentiles, until the time of the Gentiles should be fulfilled.

and made the whole city run down with blood.”—“We have certainly,” said Titus, “had God for our assistant in this war; and it was no other than God, who ejected the Jews out of these fortifications; for what could the hands of men, or any machines, do, towards overthrowing these towers?”

“Titus commanded the whole city and temple to be razed from their foundations.” The city was afterward plowed over. Many efforts have been since made by the Jews to recover and rebuild their city: and the Roman Emperor, Julian, attempted to disprove the Christian faith by rebuilding the temple; but the decree of Him, whom he impiously styled the Galilean, proved more powerful than the strength and skill of his legions; and it is still true, that there remains not one stone upon another. This devoted city has been trodden down for nearly eighteen hundred years, by the Romans, Grecians, Persians, Saracens, Mamelukes, Turks Christians—again by the Turks, and now by the Egyptians.

### 3d. THE CONDITION OF THE JEWS.

First predicted in Lev. 26: 33—44, and Deut. 28th chap. too lengthy to be quoted—also,

These predictions have been verified in the general history of this people, subsequent to

Jer. 29: 18. "And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment and an hissing, and a reproach, among all the nations whither I have driven them."

Amos 9: 9. For lo! I will command, and I will sift the house of Israel, like as corn is sifted in a seive; yet shall not the least grain fall to the earth.

Hosea 3: 4. For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim.

Deut. 28: 29. They shall be smitten with blindness and astonishment of heart. They shall continue long, having their ears deaf, and their eyes blind, and their hearts hardened; and they shall grope in the day as he that gropeth in darkness.

the destruction of Jerusalem. Dispersed through all countries, but continuing a distinct people from age to age, passing through scenes of misery and blood; scattered over every kingdom, and persecuted by all; driven from city to city, and made at once the victim of contempt and fury of the mob and the despotic tyranny of kings.—"A trembling heart, and sorrow of mind has been their portion. They have often had none assurance of their life; their plagues have been wonderful and great, and of long continuance; and they have been for a sign and for a wonder during many generations."

The Jews, as a nation, continue to reject the gospel, and, amid the clear light of its meridian day, are blindly cursing their God and their king, and looking upward for him, whom their fathers have crucified.

#### 4th. THE DESOLATION OF JUDEA.

The desolation of the land of Judea is predicted in many places.

Ezek. 6: 3. Thus saith the Lord to the mountains of

The Chaldeans first devastated Judea: it has since been oppressed, impoverished and trodden under foot by various nations, and lastly by the Otto-

Israel, and to the hills, and to the rivers, and to the valleys ; behold, I, even I, will bring a sword upon you ; I will destroy your high places. In all your dwelling places, the cities shall be laid waste, and the high places shall be desolate ; and your altars shall be laid waste and made desolate ; I will stretch out my hand upon them, and make the land more desolate than the wilderness toward Diblath in all their habitations."

Ezek. 7: 24. I will bring the worst of the heathen, and they shall possess their houses. I will also make the pomp of their strong to cease ; and their holy places shall be defiled. 12: 19. They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein ; because of the violence of them that dwell therein.

Amos 5: 3. The city that went out by a thousand shall have a hundred, and that which went out by a hundred shall have ten, to the household of Israel.

Amos 7: 9. And the high places of Isaac shall be desolate, and the sanctuary of Israel shall be laid waste.

man Turks. It is now represented by travellers to be a field in ruins. Throughout all its once splendid and flourishing cities, nothing now remains but heaps of rubbish. Every ancient landmark has been removed.—The land lies waste—rivers run through desert and cheerless plains. "At every step," says Volney, "we meet with the ruins of towers, dungeons and castles with fosses ; frequently inhabited by jackals, owls and scorpions." The whole country presents abundant evidence that all the "curses written in the book of the Lord," have fallen upon it.

## 5th. OF THE CITY OF SAMARIA.

Micah 1: 6. I will make Samaria as a heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley; and I will discover the foundations thereof.

Samaria was for a long period the capital of the ten tribes.—“This great city is now converted into gardens; and all the tokens that remain to testify that there has ever been such a place, are, on the north side, a large square piazza—and on the east, the ruins of a church.”

## 6th. OF AMMON.

Ezek. 25: 2, 5, 7, 10. Son of man, set thy face against the Ammonites, and prophesy against them. I will make Rabbah of the Ammonites a stable for camels, and a couching place for flocks. Behold I will stretch out my hand upon the land, and deliver thee for a spoil to the heathen. I will cut thee off from the people, and cause thee to perish out of the countries; I will destroy thee.—The Ammonites shall not be remembered among the nations.—Rabbah of the Ammonites shall be a desolate heap.—Ammon shall be a perpetual desolation.

“The far greater part of the country is uninhabited, being abandoned to the wandering Arabs, and the towns and villages are in a state of total ruin.”\*

Rabbah is still so called by the Arabs; but it is “covered with the ruins of private buildings, nothing of them remaining except the foundation, and some of the door posts. The buildings are all in a state of decay.”† No people at the present day bear the name of Ammonites.

## 7th. OF MOAB.

Jer. 48.—Too lengthy to quote.—The cities of Moab

The position of the cities of Moab, are marked on Vol-

\* Seitzen's Travels.

† Burckhardt's Travels in Syria.

were to be spoiled without an inhabitant. Moab was to flee away. The valley should perish, and the plains should be desolate.

47. I will bring again the captivity of Moab in the latter days, saith the Lord.

Jer: 49: 6. I will bring again the captivity of the children of Ammon.

ney's map of travels, by *ruins of towns*. "They are utterly broken down." Nothing remains but fragments of walls and buildings. Wandering Arabs are the only inhabitants of a country once noted for its cities and its population.

This part of the prediction concerning Moab and Ammon remains to be accomplished.

#### 8th. OF IDUMEA.

A still heavier curse rests on Idumea.—

Jer. 49: 13. and Ezek. 35: 14. I have sworn by myself, says the Lord, that Bozrah shall become a desolation, —a reproach, a waste and a curse; and all the cities thereof shall be perpetual wastes, &c.—When the whole earth rejoiceth, I will make thee desolate, &c.

The present condition of the land of Idumea, affords a literal confirmation of the truth of this prediction. This country was a kingdom previous to the establishment of Israel in Canaan, and at the time of the destruction of Jerusalem, the Idumeans were nearly as numerous as the Jews. In the reign of Solomon, they had several commercial cities; the chief of which was Ezion-Gaber.—"This country," says Volney, "has not been visited by any traveller." No inducement, either by threats or bribes, being able to prevail on the Arabs of the neighboring regions to guide travellers thro' this interdicted land.—Such is the desolation of Edom, as to excite astonishment that

Jer. 49: 17. Every one that goeth by it, shall be astonished.

Isa. 34: 13. It shall be a habitation for dragons and a court for owls.—The satyr shall cry to his fellow, &c.

Obad. There shall not be any remaining of the house of Esau.—Edom shall be cut off forever.

Isa. 34. For my sword shall be bathed in heaven: behold it shall come down upon Idumea, and upon the people of my curse to judgment. From generation to generation it shall lie waste; *none shall pass through it forever and ever.* But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell therein; and shall stretch upon it the line of confusion and the stones of emptiness. They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing. And thorns

territories, now so strongly marked with desert wilderness, could ever have been the habitations of a great and flourishing people. Within three days' journey are to be found the ruins of upwards of thirty towns absolutely deserted. It is said that the Arabs avoid these ruins, on account of the enormous scorpions, with which they abound. The satyr is a fabulous animal; but it is said the word signifies, a *goat*, of which there are large herds pastured among the ruins.

Of the Idumeans, the descendants of Esau, there remains not a vestige. They became extinct in the third century of the Christian era.

The author of the very interesting volumes recently published, entitled, "Incidents of Travel in Egypt, Arabia Petrea and the Holy Land," who visited those countries in 1836, supposes that the fact of the great caravan routes, existing in the days of David and Solomon, and under the Roman empire, being completely broken off, and that the great routes from Damascus and Cairo to Mecca, lie along the borders of Idumea, barely touching, and not passing through it, probably illustrates the fulfilment of that part of this remarkable pro-

shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be a habitations for dragons, and a court for owls. The wild beast of the desert shall also meet with the wild beast of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest." &c.

phesy, "none shall pass thro' it forever and ever." It is no longer the high-way of nations. This traveller observes, that "Messrs. Legh, Banks, Irby and Mangles, had been opposed by hundreds of Bedouins, who swore that 'they should never enter their territory, nor drink of their waters,' and that 'they would shoot them like dogs if they attempted it.' That they learned on the spot, that 'upwards of thirty pilgrims from Barbary had been murdered at Petrea the preceding year;' and they speak of the opposition and obstruction of the Bedouins, as resembling the case of the Israelites, when Edom refused to give them passage through his country. None of these had passed through it; and unless the two Englishmen and Italian, before mentioned, succeeded in their attempt, when I pitched my tent on the borders of Edom, no traveller had ever done so."

Of the capital of Idumea he says, "Petra, the excavated city, the long lost capital of Edom, in the Scriptures and profane writings, in every language in which its name occurs, signifies, a rock; and, through the shadows of its early history, we learn that its inhabitants lived in natural

clefts or excavations made in the solid rock. Desolate as it now is, we have reason to believe that it goes back to the time of Esau, 'the father of Edom;' that princes and dukes, eight successive kings, and again a long line of dukes dwelt there before any king reigned over Israel." \* \* \* \*  
 "Eight hundred years before Christ, Amaziah the king of Judah, 'slew of Edom in the valley of Salt ten thousand, and took Selah (the Hebrew name for Petra) by war.' \* \* \* \*  
 \* \* "Its history became more and more obscure; for more than a thousand years it was completely lost to the civilized world, and, until its discovery by Burkhardt in 1812, except to the wandering Bedouins, its very site was unknown."

#### 9th OF PHILISTIA.

Ezek. 25: 16. I will stretch out my hand upon the Philistines, and destroy the remnant of the sea-coasts. Jer. 47, 5. Baldness is come upon Gaza; Ashkelon is cut off with the remnant of their valley.

Zech. 9: 5. The king shall perish from Gaza, and Ashkelon shall not be inhabited.

"Gaza is become a desolate village, and the lofty towers of Ashkelon are scattered on the ground, not a human being tenanting its ruins."

#### 10th. OF NINEVEH.

Zeph. 2: 13. The Lord

"In the second century,



will stretch out his hand against the north, and destroy Assyria, and will make Ninevah a desolation, and dry like a wilderness.—How is she become a desolation, a place for beasts to lie down!

Lucian, a native of that region, testifies that Ninevah was utterly perished—that there was no vestige of it remaining, and that none could tell where it once stood.”\*

### 11th. OF BABYLON.

Isaiah 13: 9. 19: 22. Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.—Babylon, the glory of kingdoms, the beauty of the Chaldee’s excellency, shall be as when God overthrew Sodom and Gomorrah.—It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch his tent there, neither shall the shepherds make their fold there. But wild beasts of the desert shall be there; and their houses shall be full of doleful creatures. Owls shall dwell there; satyrs shall dance there. The wild beasts of the island shall cry in their desolate houses, and in their pleasant palaces.

Jer. 51: 42. The sea is come upon Babylon.

“Babylon, the glory of kingdoms, is now the greatest of ruins. Those buildings that were once the labor of slaves, and the pride of kings, are now misshapen heaps of rubbish.”† Long mounds are seen running in the same direction with their ancient streets, and evidently covering the ruins of buildings. Travellers testify, that in the 16th century not a house was to be seen; the ruins being the only indication that it was ever inhabited. Of Ammon and Philistia it is said, they should be a stable for camels, and a couching place for flocks. But Babylon was to be still more desolate. Dens of wild animals: cavities filled with owls and bats are in various parts. Jackals, goats, and other creatures fill the caverns of the mounds, which cover splendid palaces.

The Euphrates has so overflowed its banks, as to give it

\* Keith on the Prophecies. † Rich’s Memoirs.

Isa. 45: 1. Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden to subdue nations before him.—I will stir up the Medes against them, which shall not regard silver, &c.—Go up, O Elam, besiege, O Media.—They shall hold the bow and the lance—they shall ride upon horses—let the archer bend his bow.—All ye that bend the bow, shoot at her.

the appearance of a swamp. On one the country round appears to be a vast desert of sand, a barren waste, destitute of all vegetation.

Cyrus, prince of Persia, at the head of the united forces of Media, Persia, and their allies, laid siege to Babylon and subdued it.

The Persians used the bow and the lance.

Cyrus did not destroy the city; it afterwards was taken by Darius; and the third time by Alexander the Great.—Much of its strength was reduced by Darius, and it afterwards gradually decayed.—About the beginning of the Christian Era, a small portion of it was inhabited, but the greater part uncultivated. In the second century nothing but walls remained. It gradually became a desert. In the fourth century its walls were repaired to form an enclosure for wild beasts; and the great Babylon was converted into a field for the chase. The name and remnant were subsequently cut off; and every feature of the predicted desolation, is now fully developed.

## 12th. OF TYRE.

Ezek. 26: 12, 21. They shall lay thy stones and thy timbers and thy dust in the midst of the water.—I will scrape her dust from her.—I will make thee a terror, and thou shalt be no more. Thou shalt be sought for, yet thou shalt never be found.

When Alexander the Great laid siege to Insular Tyre, he made use of the ruins of the ancient city for the purpose of forming a mound to connect the island to the mainland.—The site of ancient Tyre is now unknown. Alexander slew a greater part of the inhabitants of the Insular city, and sold the rest as slaves.—But it afterward revived, and in the time of the Crusades, was a place of great trade. It has since been ravaged by the Turks, and shared the devastations of those plunderers.—Travellers testify that there remains no similitude of that glory for which it was once renowned. It is now reduced to a miserable village; has no trade, and contains about 50 or 60 families, who live in miserable huts, and subsist by fishing. Bruce describes Tyre “to be a rock, where fishers dry their nets.”

Ezek. 26: 14. I will make thee like the top of a rock. Thou shalt be a place to spread nets upon.

## 13th. OF EGYPT.

Ezek. 30: 12, 13. I will lay thy land waste, and all that is therein by the hand of strangers. I, the Lord, have spoken it.—And there shall be no more a prince of the land of Egypt. Zech. 10: 11.—The sceptre of Egypt

Egypt was once the granary of the world—the mother of the arts and sciences, and the mightiest of kingdoms. 350 years before Christ, it was subjugated by the Persians. It was afterwards conquered by the Macedonians,

shall depart away.—They shall be a base kingdom,—the basest of kingdoms.

and was governed by the Ptolmies for the space of 294 years. Thirty years before Christ, it became a Roman province. A. D. 641 it was transferred to the dominion of the Saracens. In 1250 the Mamelukes, a powerful tribe of Tartars, usurped the government. Since then, no native of Egypt has succeeded to sovereignty. The country is now under the authority of the Turks, and is subjected to the basest despotism. Every thing exhibits evidence of the slavery of the people, and the tyranny of rulers. The inhabitants are in a state of the grossest ignorance; dwelling in mud cottages, upon the site of ancient temples and palaces.

#### 14th. OF THE ARABS.

Gen. 16: 10. I will multiply thy seed exceedingly, that it shall not be numbered for multitude. 12. He will be a wild man, his hand shall be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

The Bedouin Arabs claim to be the descendants of Ishmael—and their character and habits are answerable to the prediction—They are a wandering, predatory race, making war upon travellers for the purpose of plunder, but retreating to their deserts when attacked. They remain uncivilized in the midst of cultivation. They have never been conquered.

Jer. 35: 19. Jonadab, the son of Rachab, shall not want

This prediction has lately been established by the dis-

a man to stand before me forever.

covery of a tribe dwelling near Mecca, who call themselves Rechabites, and claim to be the descendants of Jonadab. They speak Hebrew, and, though living in the midst of Mahometanism, they are a perfectly distinct people.

From Robinson's Calmet.

*Selected from the Prophet Daniel.*

*Prophecy of Four Kingdoms represented by Four Beasts.*

*Corresponding Events in their Historical Order.*

FIRST BEAST.

ASSYRIAN EMPIRE.

1. A lion,
2. having eagle's wings ;
3. the wings were plucked.
4. it was raised from the ground,
5. and made to stand on the feet as a man,
6. and a man's heart (intellect) was given to it. Dan. chap. 4.

1. The Babylonian empire.
2. Nineveh, &c. added to it—but
3. Nineveh was almost destroyed at the fall of Sardana-plus ;
4. yet this empire was again elevated to power,
5. and seemed to acquire stability under Nebuchadnezzar,
6. who laid the foundation of its subsequent policy and authority.

THE SECOND BEAST.

PERSIAN EMPIRE.

1. A ram,
2. which had two horns,

1. Darius ; or the Persian power,
2. composed of Media and Persia,

3. both high,
4. but one higher than the other,
5. the highest came up last ;
6. the ram pushed north, west and south,
7. did as he pleased, and became great.

## THE THIRD BEAST.

1. A he goat
2. came from the west
3. gliding swiftly over the earth ;
4. ran into the ram in the fury of his power,
5. smote him,
6. brake his two horns,
7. cast him on the ground,
8. stamped on him, and
9. waxed very great.
10. when he was strong, his horn was broken,
11. and instead of it came up four notable ones,

3. both considerable kingdoms—
4. Media the more powerful ; yet this most powerful !
5. Median empire, under Dejoces, rose higher than the other ;
6. and extended its conquests, under Cyrus, over Lydia, &c.—west ; and Asia, north ; and Babylon, &c.—south ; and
7. ruling over such extent of country, was a great empire.

## GRECIAN EMPIRE.

1. Alexander, or the Greek power,
2. came from Europe (west of Asia) ;
3. with unexampled rapidity of success,
4. attacked Darius furiously, and
5. beat him at Granicus, Issus, &c.
6. conquered Persia and Media, &c.,
7. ruined the power of Darius,
8. insomuch that Darius was murdered, &c.
9. Alexander overran Bactriana, to India ;
10. but died at Babylon in the zenith of his power ;
11. his dominions were parcelled among his four generals,

- |   |   |
|---|---|
| 12. towards the four winds of heaven ;  | 12. in Babylon, Asia Minor, Egypt and Greece.   |
| 13. out of one of them a little horn waxed great  | 13. Antiochus the Great succeeded by Antiochus Epiphanes,   |
| 14. towards the south and east ;  | 14. conquered Egypt, &c.,   |
| 15. which took away the daily sacrifice, and cast down the sanctuary, &c.—Dan. 8: 3—12. | 15. and endeavored utterly to subvert the Jewish polity; polluting their temple worship and sacrifices, &c. |

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## 2d SPECIES OF EVIDENCE,

### *Corroborating Testimony of Profane Writers.*

The Mussulmans, Pagans, Chinese, and the American Indians, have traditions of the *Deluge*,—but each nation relates it after its own manner. Abydenus, a disciple of Aristotle, states, that “one Sesistrus was informed by Satrun of a deluge approaching to drown all the earth: that Sesistrus having embarked in a covered vessel, sent forth birds to learn in what condition the earth was; and that these birds returned three times.” Polyhiston relates the same story, adding that “the four-footed beasts, the creeping things, and birds of the air, were preserved in this vessel.” Lucian says, that “mankind having given themselves up to vices, the earth was drowned by a deluge, so that none but Deucalion remained upon it, he having taken shelter in a vessel, with his family and the animals.” Many nations have emblems of the deluge engraved on medals. There are also geological evidences of the fact, that the earth must have been overflowed by water; such as the existence of marine substances embedded in mountains, far from the sea. The testimony of writers in regard to the present condition of countries, which were, by prophecy, condemned to desolation, may be considered as belonging to this class of evidence. In regard to the New Testament, the writings of Josephus furnish some striking passages corroborative of Scripture authority. In the 18th book of his history, in writ-

ing of the events which occurred in the time of Pilate, he makes mention of our Saviour in these terms ; “ Now there was about this time, Jesus, a wise man, if it be lawful to call him man, for he was a doer of wonderful works, a teacher of men, who had a veneration for truth ; he drew over to him both many of the Jews, and many of the Gentiles : he was the Christ. And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had spoken of these, and ten thousand other wonderful things concerning him ; whence the tribe of Christians, so called from him, are not extinct to this day.”

*Ques.*—Are there any traditions of the Deluge ?

What in the time of Aristotle ?

What did Polyhiston suppose ?

What did Lucian say ?

What other testimony upon this event ?

What is a further proof of the truth of Scripture ?

What is the testimony of this kind in regard to the New Testament ?

What did Josephus testify of Christ ?

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### 3d. SPECIES OF EVIDENCE.

*The effects wrought through the instrumentality of the Scriptures, —as exhibited in the history of the church from the days of the apostles to the present time.*

*Q.* What success attended the gospel after the death of Christ ?

*A.* Those who were dispersed abroad in consequence of persecution, “ went every where preaching the word.” After the destruction of Jerusalem, Rome commenced a warm attack upon the Christian religion both by employing the wit and talents of her great writers against the doctrines of the gospel, and by extending the arm of civil power against all who embraced them. It was her determination to root out Christianity from the earth, and for this purpose she exerted, through



ten successive persecutions, every effort, which cruelty or tyranny could devise.

Q. When was the period of the first persecution ?

A. It was in the reign of Nero, when the Apostle Peter was crucified and Paul beheaded. The second was immediately after the destruction of Jerusalem, when John was banished to the isle of Patmos, where he wrote the book of Revelation. Under this persecution 40,000 suffered martyrdom by crucifixion.

Q. When did the fourth persecution take place ?

A. A. D. 162. During this, many suffered martyrdom in England. From this time the rage of the heathen was increased by the failure of their predecessors, whose ill-success in effecting their purpose was so evident, that Pliny says of the Christian religion in that day, "Multitudes of each sex, and every age and quality, became Christians. This superstition having overrun, not only the city, but towns and countries. The temples and sacrifices are generally desolate and forsaken." Porphyry says, "Since Jesus began to be worshipped, no man has received any public help, or benefit by the Gods."

Q. For how many years did these persecutions continue ?

A. About 300. The last and most dreadful of them was the tenth, which took place just before the reign of Constantine.

Q. What were the particulars of the tenth persecution ?

A. Renewed exertions were made to exterminate Christianity by burning all bibles, and destroying all Christians. They were not even allowed a trial, but were slain, wherever found ; in many places the blood of the martyrs ran through the streets in torrents. 17,000 were massacred in one month ; and in Egypt alone 144,000 died by violence, besides 700,000, who perished in consequence of famine and fatigue. This persecution lasted ten years ; and the heathen imagined that they had now utterly destroyed the name and existence of Christianity. But Christ had promised, that "the gates of hell should not prevail against his church."

Q. What followed the tenth persecution ?

A. The accession of Constantine, and his conversion to Christianity ; in consequence of which, the Christians enjoyed rest and liberty throughout the empire.

Q. Had the church any further difficulties to encounter ?

A. They had. 1st. from among themselves,—and secondly from the rise and power of “Antichrist,” or the “man of sin.”

Q. What difficulty arose among themselves?

A. Heretical doctrines : chiefly those styled the Pelagian and Arian Heresies.

Q. How far had the Christian faith extended at this time?

A. It had spread over the extreme parts of the Roman Empire, which comprehended the then known world. Iberia, Colchis, Arabia, Persia, and Scythia had received the knowledge of the truth.

Q. What is meant by Antichrist ?

A. A system of error, which proved to be the most subtle and powerful engine ever employed by Satan against the truth. From the time of Constantine, the Christian church became gradually corrupt. Luxury and pompous ceremony began to take the place of primitive simplicity. Christian bishops began to assume temporal authority, till finally the Pope proclaimed himself Christ’s vicegerent upon earth, endowed with infallibility of judgment and supremacy of power: so that “he as God sitteth in the temple of God, showing himself that he is God.” Thess. 24. The scriptures were now taken out of the hands of the laity, and ignorance was declared to be the mother of devotion.

Q. Did all the churches embrace these errors ?

A. A greater part of them became polluted. The Greek church of the Eastern Empire, and a people called the Waldenses, were the principal exceptions.

Q. Who were the Waldenses ?

A. They were a company of Christians, who fled from persecution and secreted themselves in the valleys of Piedmont. They protested against the Romish heresy and preserved the simplicity of the true faith. For some time they remained unmolested in their retreat ; but being at length discovered they were attacked by the adherents of the Pope, barbarously massacred and put to death by every species of torture. Many of them made their escape into the different countries, where, carrying their uncorrupted Bibles and their faithful testimony, they became instrumental of disseminating and preserving the true faith.

Q. Were they the only witnesses for the truth ?

A. About 140 years before the reformation there appeared in England a man named John Wickliff, who warmly opposed the errors of Popery, and contended boldly for the truth.—Two disciples of Wickliff, John Huss and Jerome of Prague, appeared afterward in Bohemia, and for their testimony against the church of Rome, suffered martyrdom at the stake.

Q. When did the reformation take place?

A. This great event commenced in Saxony during the 15th century, under the spirited preaching of Martin Luther, an Augustine monk. By the accidental discovery of a true copy of the Bible, he saw the impositions which were practised upon the people by the Romish Priests, in corrupting the sacred text, and being roused to action by the iniquitous sale of indulgences, or licences to sin, he set his face as a flint to expose and resist the whole fabric of Papal heresy.

Q. How did this attempt succeed?

A. It was manifestly God's chosen time to favor Zion, and Luther was the chosen instrument. He was first heard and patronised by the Elector of Saxony—and in rapid succession, the learning, power and wealth of Christendom, as well as more humble proselytes, yielded to the force of truth, and openly espoused its cause.

Q. What did the disciples of the reformation style themselves?

A. Protestants, or those who protested against the errors of Popery.

Q. Have the Protestants since remained unmolested in the enjoyment of their religion?

A. Many attempts have been made to exterminate them, and millions of lives sacrificed to effect it. During the 16th century there were throughout Europe continued and bloody wars between Catholics and Protestants; and on the eve of St. Bartholomew's day, no less than 100,000 Protestants were massacred in the streets of Paris. But notwithstanding "the Heathen rage;" and "the people imagine a vain thing;"—"Kings of the earth set themselves; and rulers take counsel together; against the Lord and against his anointed." Yet the "small stone, cut out of the mountain without hands, continues to grow, and is making manifest advances to the completion of the divine purpose, that it shall fill the whole earth.

## PART II.

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### THE OLD TESTAMENT.

*Period 1st.—from Adam to Moses—including 2513 years.*

#### CHAP. 1ST.

Q. What points this out as being the first important division of scripture ?

A. It was a period in which there appears to have been no preceptive code of laws, or distinct revelation of the will of God to direct the conduct of men. Rom. 5: 13, 14.

Q. What law was given to Adam, the transgression of which, entailed sin and death upon his posterity ?

A. The law of obedience to the sovereign will of God his Maker. Gen. 2: 16, 17.

Q. Had man, after the fall, no rule by which to regulate his conduct ?

A. Till the time of Moses, we have no record of any law given except that mentioned in Rom. 2: 15.

Q. What was the character and condition of men during this period ?

A. It is described by God himself in Gen. 6: 5. They were not only destitute of any revelation of the Divine will, but they were also unchecked by civil laws: every man, followed, without restraint, the dictates of his own depraved nature.

Q. Was this the character of the whole human race ?

A. By nature it was; but God by his sovereign grace, and to effect his own purposes, formed for himself a righteous seed, who are distinctly traced in the 5th of Gen. through the family of Seth, from Adam to Noah.

Q. Were these righteous persons, with their families, preserved in a distinct community, or did they mingle in their generations with the wicked ?

A. Though the line of descent is distinctly preserved, we

are led to suppose that these pious individuals, by marrying with the "daughters of men," became heads of large families, whose character partook of the general corruption.

Q. Who are we to understand to be the "sons of God" and the "daughters of men" spoken of in this chapter?

A. By the "sons of God," are meant the righteous descendants of Seth; as it is said at his son's birth, men began to call upon the name of the Lord; or, as it may be rendered, "to call themselves by the name of God." By the "daughters of men" are probably meant the descendants of Cain, whose generations are marked in Gen. 4th.

Q. Are we to suppose that God withheld from the wicked of the antediluvian world, all warning and rebuke, as well as all specific laws?

A. We are told in Pet. 3: 18, 19, 20: that the spirit of Christ, dwelling in righteous Noah, preached to those whose spirits are now in prisons: which leads us to conclude that God, by his Spirit in such of his righteous servants as have been mentioned, did strive with the wicked during all that period.

Q. When God determined, by a general deluge to take vengeance upon an ungodly world, did the righteous suffer with the wicked?

A. Noah, who alone found grace in the eyes of the Lord, was, together with his family, saved by special Divine interposition. Gen. 6: 18.

Q. After the days of the flood were ended, and Noah and his family came forth from the ark, what grant was made to him by God?

A. Dominion over all beasts &c., in the same manner as was conferred on Adam; but with this addition, that they should be to him for food, together with the green herb. Gen. 9: 2, 3.

Q. What law was at this time given to Noah?

A. A law respecting *murder*. God himself claims the prerogative of the blood of every living thing: that of beasts must not be eaten with the flesh; and that of man would be required at the hand of man.

Q. In what respect was the covenant made with Noah, an *everlasting* covenant?

A. It was made, not only with Noah but with the *earth*, and would, therefore, continue as long as that existed.

Q. What prophetic declaration was made by Noah respecting his three sons?

A. It is recorded in Gen. 9: 25—27.

Q. How have these predictions been accomplished?

A. The curse of Canaan was fulfilled when his descendants, who had settled in the land of Canaan, or the western part of Asia, were dispossessed and made slaves by the children of Shem or the Israelites. The blessing of Japheth was accomplished, when the Jews, under the Gospel dispensation, were rejected from being the people of God, and the Gentiles (descendants of Japheth) took possession of the privileges of the Gospel church. Isa. 60: 3, 5.

Q. In whose family were the righteous seed preserved after the flood?

A. In that of Shem, whose generations are traced to Abraham. Gen. 11.

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## CHAP. 2.

### *The Covenants—Call of Abraham—Establishment of the Jewish Church.*

Q. When does it appear that the first covenant transaction took place between God and man?

A. When Adam was placed in the garden of Eden, he received certain benefits from God; such as life and happiness,—the fruit and herbs of the garden for food,—with dominion over the animal creation:—all of which he was to hold upon tenure of obedience to the single law respecting the prohibited tree. Gen. 2: 16, 17. This was virtually an agreement or covenant of works.

Q. Was the covenant made with Noah a covenant of works?

A. It was not; because it contained no condition to be performed on the part of Noah or his descendants. The promise was absolute, that day and night, summer and winter, seed-time and harvest, should not fail so long as the earth endured. Gen. 8: 22. The word “everlasting,” in this place, is limited by the subject, and has no reference to eternity.

Q. Was the covenant made with Abraham a covenant of works?

A. So far as its promised blessings depended on the obedience of Israel, it was.---Such was the covenant of circumcision, Gen. 17,—which enjoined a positive institution, or duty to be performed on the part of Abram and his descendants, to which was annexed the penalty of being cut off from the people.

Q. Was the promise of Canaan conditional or absolute ?

A. To “Abram and his seed,” the promise was absolute, and included not only the possession of Canaan, but all the “better things,” of which that land was typical. But Israel as a mixed body, or national church composed of both believers and unbelievers were always dealt with by God upon principles of a covenant of works, enjoying the “good of the land” while they were “willing and obedient,” but forfeiting all by disobedience.

Q. What was then the *absolute* promise made to “Abram and his seed” which did not extend to the nation ?

A. When God first called Abram from his own country, to the land he purposed to give him, he made with him, or rather *revealed* to him, a covenant, the nature and promises of which were spiritual and eternal,—as in Gen. 12: 3. where Christ and the blessings of his kingdom are evidently brought to view. Also in Gen. 22: 17, 18.

Q. What proof is there that Christ is here predicted or promised ?

A. It is found in Gal. 3: 16, 17—particularly the 17th, in which it is said that this *very* covenant was confirmed of God in Christ 430 years before the giving of the law at Sinai, which was exactly the time from the call of Abram to that event.

Q. What proof is there that Israel as a nation were not partakers in this promise ?

A. In Rom. 9: 6, 7, 8. Gal. 3: 29. Heb. 3: 10, 11. Also, the fact, that only two out of the 600,000 that came out of Egypt, entered the land of Canaan.

Q. What is meant by the covenant of circumcision ?

A. To Abraham and all true believers, it was the seal of a better covenant, or of the “righteousness of faith.” They understood it to have special reference to the “putting off the body of Christ,” or the shedding of his atoning blood.

Q. Was it to answer any other purpose ?

A. Yes. This, together with other rites and ordinances

of that dispensation, was to be a partition wall between Jews and Gentiles.

Q. Was the nation of Israel under the same covenant of works that was given to Adam?

A. In its principles it was the same. There can be but one essential distinction. It must either be of grace or of works; and, either by one or the other of these are characterised all the transactions between God and man. But Israel, at Mount Sinai, were placed under a more enlarged dispensation, by a complete code of moral and ceremonial law.

Q. But if only *two* of those who were present at that time, to receive and promise obedience to this law, entered the land of Canaan, how could the rest of the nation be held by its authority?

A. God, foreseeing that they would make this plea, ordered Moses to recapitulate upon the plains of Moab, to all those who were under twenty years of age, when they came out of Egypt, all that had been previously transacted, or enjoined by the law; at which time they voluntarily took upon themselves its blessings and its curses.

Q. Was the covenant that was made with Abraham, the same that is called the *new* covenant, in Jer. 31: 33, 34?

A. It is essentially the same; but, so considered, it is more proper to say, that it was *given* or *revealed* to Abraham; as the new covenant, or covenant of grace, cannot be *made with man*, although it embraces all the true "seed," or those that are Christ's.

Q. Why could it not be made with man?

A. Because man could not perform its *conditions*. It was God's great plan of salvation, the accomplishment of which must be firmly secured, and not left to depend on contingencies, or the will and power of man.

Q. With whom was it made, and what were its conditions?

A. It was made with the eternal Son of God; and the condition on his part was, that "he should give his soul an offering for sin;" and on the part of the Father, that he "should see his seed and the travail of his soul, and be satisfied."—Isa. 53: 10, 11.

Q. What are the promises of this covenant, or the good which results from it to the chosen seed?



A. All the riches of Divine grace that are treasured in Christ Jesus, and enjoyed by them in all ages, past, present, and to come. They are detailed in Jer. 31: 33, 34.

Q. Why is this called the *new* covenant, if it was given 430 years before the law?

A. Because the church had never before been *visibly* placed under it. To them it was a new dispensation; under which they were no longer to be mixed with unbelievers in a national community; but to become a spiritual body; the character of its members, as well as their final salvation being secured by its provisions.

Q. Was there not a covenant made with David?

A. The same promise, or revelation of the purpose of God, in the redemption of man, which had been made to Abram, was afterwards brought to view in the 89th Psalm, where David, as a type of Christ, receives a full and clear dispensation of the covenant of grace.

Q. How was the promise here made to David, afterward accomplished in its immediate relation to his posterity?

A. The typical character of himself and the direct heirs of his throne, is most strikingly supported in the remarkable dealings of God towards them from this time to the coming of the great antitype.

Q. In what respect?

A. By a special Divine interposition, the lineal descent was preserved in his family, so that they did "not fail him a man to sit upon his throne till Shiloh come." In this there was a manifest display of the sovereign pleasure of God, irrespective of the merit or demerit of the persons concerned.

Q. Under what covenant are unbelievers in the present day?

A. Under the Sinai covenant of works, or the law; and so long as they continue in unbelief, are bound by all its obligations, and subject to all its penalties.

Q. But if man, by the fall, has become morally incapable of holy obedience, does not his incapacity exempt him from obligation to the law?

A. Nothing can possibly annul, or in any degree diminish the obligation of man to render a sinless obedience to the commands of God. The very fact, that he is morally incapable of loving and serving a holy Being, is, in itself, his guilt and con-

demnation. The blood of atonement alone can remove such guilt, and deliver from the righteous sentence of that law, which, though it knows no mercy for the offender, will ever remain holy, just, and good.

## II. *The call of Abraham, and the Jewish Church.*

Q. What is meant by the "call of Abraham?"

A. His separation from his kindred, and the land of his nativity, and his establishment in Canaan, as the father and founder of a great nation, a distinct and peculiar people.—Gen. 12.

Q. Was there any special purpose to be effected by this?

A. A very important one. God was about to set up a great theatre of action, in which to display, by means of types and shadows, his eternal scheme or plan of grace, in the redemption of man. The Gospel, with all its distinguishing doctrines, was, under these, preached to the nation of Israel, as well as unto us.—Heb. 4: 2. The church was, for the first time, brought into a *visible*, though not a *spiritual* body, it being constituted indiscriminately of a whole nation, believers and unbelievers.

Q. What gave to such a body the nature and character of a church?

A. They were set apart by God himself, from the rest of the world, receiving from Him, as the supreme head and King, the ordinances of religious worship, by the observance of which they were known among all nations as his peculiar people.

Q. Are we not taught that the church of Christ was redeemed by his own blood, chosen and preserved in him unto eternal life? But this people have been cast off and rejected?

A. The true church, or spiritual seed, never have been and never will be cast off; but under this dispensation they were not made manifest—the *natural* and *spiritual* branches standing together on the same root; but God had appointed a time when he "would break this covenant with *all* the people," and distinguish between those who served him, and those who served him not.

Q. What time is here meant?

A. That, when the Gospel kingdom should be set up, as predicted by Dan. 2: 44—and 9: 84—and which took place

when John the Baptist was sent to make ready a people prepared for the Lord—when the *natural branches* were broken off and those that were spiritually engrafted, stood by faith.

*Period 2d—Ministry of Moses—forty years.*

CHAP. 3d.

Q. How does it appear that the bondage of Israel in Egypt was an event decreed in the Divine purpose ?

A. God declared to Abram that it should take place, Gen. 15: stating the exact time which they should continue to sojourn in a strange land, viz. 400 years, or during four generations.

Q. Are we to suppose this event had any typical relation to the church of Christ ?

A. In the 4th chap. of Gal. we find a parallel period in the church, when those who were true believers, or children, “differed nothing from servants,” “being in bondage under the elements of the world.” This period, at the appointed time of the Father, ended in the coming of Christ, being 4000 years from the creation.

Q. Is there any apparent reason why the promise of God, concerning the deliverance of this people, should have been made 400 years before its accomplishment ?

A. It could not otherwise have answered to the antitypical covenant, which was “confirmed of God in Christ,” before the foundation of the world ; but not actually fulfilled till 4000 years after the creation.

Q. Why did God make use of so signal a method of deliverance, in bringing Israel out of Egypt ?

A. That they might ever remember, it was not effected “by their own might,” neither “did their own arm save them,” but that “His high hand and outstretched arm gave them the victory.”

Q. What particular circumstances distinguished the time and manner of their departure ?

A. They came out by *night*: they were first to eat the

Passover—it was the beginning of time to them, or the era from whence they afterwards dated.

Q. Can you trace a parallel of these things in the Gospel ?

A. The plan of salvation, or the redemption of sinners from the bondage of sin, was neither devised by the wisdom, nor executed by the power of man ; but by the “determinate counsel and the outstretched arm of the Most High.” At the time when Christ appeared as the deliverer, the world was in its *darkest* and most degenerate state as it respects the knowledge of the true God. From the birth of Christ, our years have since been dated.

Q. What had Israel to pass before they were wholly delivered or separated from the Egyptians ?

A. The Red Sea, which appears, from 1 Cor. 10: 2, was expressive of putting on the profession of discipleship to Moses, in the same manner as baptism in the Gospel church is a profession of faith in Christ.

Q. What reason can be given for the display of so much terror and majesty, upon the occasion of giving the law at Sinai ?

A. It was expressive of the nature of that law ; imperiously strict in its requirements, admitting not the least failure in one point, and knowing no mercy for the offender.

Q. How was the law given ?

A. The first ten commands, together with the particular details which were intended to regulate their moral conduct, were spoken by God in a loud voice, from amidst the fire and the cloud upon the Mount, so that all Israel could hear.—Ex. from 20th to 24th chap.

Q. Why were the ten commands written upon tables of stone ?

A. God was pleased thus to distinguish them, probably for two reasons : 1st. because the greater part of them were *moral* in their nature, taking cognizance of the state of the heart, and founded in the nature and fitness of things ; 2d, those which did not immediately bear this character, were such as had an important relation to the great work of redemption.

Q. Which are these ?

A. The 4th and the 17th. The latter, besides its beneficial influence upon the state of society, may doubtless be con-

sidered as referring to the nature of that union which subsists between Christ and his church, which, throughout the Bible, is most generally illustrated by that of marriage.—Eph. 5: 30—33; also, the Song of Solomon, and Isa. 54: 5. The pure and indissoluble nature of this union is enforced by the most powerful language and the most significant figures employed in the sacred writings.

Q. How does it appear that the law of the Sabbath is not moral in its nature?

A. The moral law is a transcript of the Divine perfections, and is written upon the consciences of men, even of those who know nothing of revelation.—Rom. 2: 15. But though the light of nature might discover the propriety of consecrating a portion of time to the service of God, yet no one without revelation, could know that such a portion should be one-seventh, or in what manner this day should be observed. It must, therefore, derive its authority solely from the command of God. Again, all the precepts of the moral law, are as eternal in their duration as they are universal in their extent; but the Jewish Sabbaths ended with the other ceremonies of that dispensation.—Col. 2: 14—16.

Q. When was the Sabbath first instituted?

A. The day was sanctified by God, after he had finished the work of creation: but we have no evidence that it was ever observed by man till it was given to Israel in the wilderness, at the same time manna was furnished for food, Ex. 16: 5—29.

Q. Does it appear that there were more than one Sabbath appointed by God?

A. Yes, there were several, besides the regular rest of the 7th day. They are described in the 23d of Lev. The feast of unleavened bread was begun and ended by a sabbath. The day of atonement was a sabbath. The day of Pentecost was a sabbath. The beginning and end of the feast of tabernacles was a sabbath. Also, every fiftieth year was to be a sabbath of the land. Every seventh year was also a sabbatical year.

Q. Were all these to be observed in the same manner as the regular Sabbath?

A. There was one point of difference, which, if we keep in view their typical character, becomes significant of an important truth. It was this:—On the regular Sabbath, and on the day of atonement, “*no manner*” of work must be done; but

on the other sabbaths, *servile* work only was prohibited. If the regular Sabbath prefigured the Gospel day of rest which followed the finished redemption work of Christ; and the day of atonement pointed to the great sacrifice for sin, we see that *no manner* of work, or in other words, nothing wrought by human effort, could be admitted in either. But on the other sabbaths, which more particularly relate to Christian duties, that only is prohibited which is *servile*, or performed from a slavish or legal spirit.

Q. Is there any thing in scripture to explain the meaning and design of this institution?

A. In several instances, God says concerning it: I have given them my Sabbath, to be a "*perpetual covenant*"—"a sign between me and them, throughout all their generations;" which, together with the allusion made to it in Heb. 4, leads us to conclude that it points typically and immediately to the settlement of Israel in Canaan, after a weary pilgrimage in the wilderness; but chiefly to the more important rest, which was, in the fulness of time, to follow a greater work than that of creation; and to which a greater than Joshua would give entrance to all who believe on Him, who in the hour of death, exclaimed, "*it is finished.*" Such as enter this rest, "cease from their own works as God did from His"—the operation of a spirit of self-righteousness being a special breach of the "Lord's Sabbath."

Q. Have the Christian church a day of rest, set apart by Divine command?

A. There is no particular day, sanctified by direct command; but we have sufficient reason to infer that God requires a seventh portion of time to be devoted to the special duties of religion. If the work of *creation* was commemorated under the Jewish dispensation, the Christian church have surely a much more momentous event to celebrate, in the *work of redemption*. Jesus, when he had finished this work, entered into rest; and the day on which he rose triumphantly from the conquest of death and the grave, is, by the sanction of apostolic example, set apart by the Christian church, as a season devoted to acts of public worship. The great King of Zion has abundantly testified his approbation of this appointment, by granting the witness of the Spirit to accompany the services of the sanctuary; making it a special season of the manifestation

of his grace, in calling sinners to repentance, through the instrumentality of a preached word. It was on this day that Christ appeared to his disciples, after his resurrection.—John 20: 19; and afterwards repeatedly on the same day. It was on this day that the Spirit was so remarkably poured out.—Acts 2: 1. Public worship was usual on this day.—Acts 20: 7. 1 Cor. 1: 2. Rev. 1: 10.

Q. After the giving of the *moral* law, for what was Moses called into the Mount with God?

A. To see the "*Pattern*" of the Tabernacle service, and to receive the commands of God respecting it.

Q. Have we any information in regard to what this *Pattern* was, by which he was charged to make all things?

A. We are informed in Heb. that the Tabernacle service was the "*example and shadow*" of "*better things*," which were to come. These things are, in the same book, explained to be the *new covenant plan of grace*, or the ministry of our Great High Priest in his spiritual temple, the church. This, then, must have been what Moses saw in the Mount, and which the Tabernacle, with its appurtenances, were made to represent.

Q. What was the Tabernacle?

A. It was a tent, constructed of curtains, and covered with three coverings of different kinds of skins; and lastly with boards. It contained the instruments of daily service, together with the ark, mercy-seat, &c.; and was the place in which God promised to dwell, and where he held communion with Moses, in giving directions concerning Israel.

Q. What did the Tabernacle represent?

A. We find the word used in Ps. 15: 1. Ps. 27: 5, Rev. 21: 3; also, Eph. 2: 18—22. From these scriptures, we imply it to be a *dwelling place for God among men*; formally and literally a tent of curtains, built after a Divine pattern; now a spiritual temple, built of "*lively stones*," the workmanship of God.

Q. What were the most important things contained in it?

A. First, the "*Ark of the Covenant*," called emphatically the "*glory and strength of Israel*," inasmuch as it was symbolical of the visible presence of God. It was the confidence of Israel, and the terror of her enemies. 1 Sam. 4; 7—22; and 5: 3.

Q. Why was the ark thus distinguished?

A. It contained and *preserved* the moral law; thus forming a type of Him who secured the honor of that law, by obeying its precepts, and by suffering its penalties.—Ps. 40: 8.

Q. What was the mercy-seat?

A. It was of pure gold, and was put over the ark, in the most holy place. From the mercy-seat, God answered the inquiries of the high priest.

Q. Of what was it significant?

A. Its very name explains its meaning. Mercy, both in its origin and its exercise, is altogether centered in Christ. He only is the medium of communication between God and men.

Q. What was the most holy place?

A. A part of the Tabernacle, separated from the rest by a veil. Into this, the high priest entered once every year, with the blood of the atonement, signifying the entering of Jesus into heaven itself by his own blood.—Heb. 9: 24.

Q. What was the veil?

A. It was a curtain, of blue, of scarlet, and fine twined linen, which separated between the holy, and the most holy place. It was a figure of the human nature of Christ, which was the veil of His divinity, and which must be rent by death, before the way into heaven could be made manifest,—Heb. 10: 20.

Q. Why was the high priest so particularly dressed when he entered the most holy place?

A. To exhibit the office of Christ, as Priest and Advocate of his people. The names of the twelve tribes were inscribed upon the breast-plate, and borne upon the shoulders of the high priest, when he appeared before the mercy-seat; so Christ bears the names of his people on his heart, and upholds them by his power, while he appears in the presence of God, to plead the efficacy of his blood, shed to obtain eternal redemption for them.

Q. In what order did Israel encamp during their journey in the wilderness?

A. Their camp formed an exact square; the Tabernacle was in the center, and the twelve tribes stationed, three on each side—Judah being in front, or on the east.

Q. Was there any design in this order of things?



A. If we compare the camp of Israel with the description of the New Jerusalem, in the 21st of Rev. we shall discover a remarkable resemblance between them.

Q. What nations on this side Jordan, were Israel not allowed to dispossess ?

A. The Edomites, Ammonites, and Moabites.

Q. Who were the Edomites ?

A. They were the descendants of Esau, to whom God gave Mount Seir, or Edom, for a possession, and who held it by virtue of this grant, till the time of David, when Idumea was subjugated and made tributary.—2 Sam. 8: 14.

Q. Who were the Ammonites and Moabites ?

A. They were the descendants of Lot ; and were, for his sake, likewise favored with a special grant of their land, for a possession, till the same period—the reign of David. Each of these nations were afterwards signally desolated, as has been related under the subject of “fulfilment of Prophecy.”

Q. Were not the Arabians also distinguished by the temporal mercies of God ?

A. They were, according to the promise of God to Hagar, “greatly multiplied,” and made to “dwell in the presence of their brethren,” and they continue to this day to answer the character then given them:—“A wild man”—“Their hand against every man, and every man’s hand against them.”

Q. What disposition did these nations, who were connected with Israel by natural relationship, manifest towards them during their journey to Canaan ?

A. They proved to be their greatest enemies, for which they were subsequently visited by the judgments of God.

Q. Did Israel receive any possession on this side Jordan ?

A. By the consent of Moses, the land of the Amorites was given to the tribes of Reuben, Gad, and the half tribe of Manasseh. The whole extent of territory promised to Israel, was from the sea to the river Euphrates ; which, of course, included Moab and Ammon ; but they did not possess the whole till the time of David.

Q. Why did Moses recapitulate, upon the plains of Moab, all that had taken place since Israel came out of Egypt ?

A. Those who came out of Egypt, and who had entered into covenant with God, at Sinai, by promising obedience to the law there given, had all, except two out of 600,000, by the

judgments of God, fallen in the wilderness. Their children, therefore, to whom the good land was given, were then called upon to take the same covenant upon themselves, with its rewards and penalties—the blessing and the curse. A recapitulation of the history of God's dealings with their fathers, furnished them with a warning of what would be the consequence of their own failure, in obedience to this covenant.

Q. Did they profit by this repeated opportunity of instruction and admonition?

A. They did not, but continued to rebel, as their fathers had done, till God visited upon them all the curses with which he at this time threatened them.

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*Period 3d.—Ministry of Joshua—24 years from the death of Moses.*

CHAP. 4th.

Q. Why must the ministry of Moses cease before Israel entered Canaan?

A. His typical character and office must become extinct on this side Jordan, according to Rom. 8: 3—and Gal. 3: 18.

Q. In what respect was Joshua a type of Christ?

A. The offices he sustained, as leader, commander, and prophet of Israel, are so eminently typical that he is called by the same name—Acts 7: 45, and Heb. 4: 8—Jesus in Greek being the same as Joshua in Hebrew. He conquered the enemies of Israel, and gave them their inheritance in the promised land.

Q. How were the several portions of the tribes assigned?

A. The inheritance of Reuben, Gad, and the half tribe of Manasseh, was chosen by themselves, with the sanction of Moses, on the east side of Jordan. That of Judah, Ephraim, and the other half tribe of Manasseh, was appointed by Joshua; and the remaining tribes were stationed by lot.

*Period 4th.—From Joshua to the Captivity.*

## CHAP. 5th.

Q. What was the condition of Israel after the death of Joshua?

A. They soon forgot the covenant engagement entered into upon the plains of Moab; disregarded both the promises and threatenings of God, and turned to idolatry. They were punished by being sold into the hands of their enemies; but God, remembering his covenant promise to Abraham, raised up deliverers, who were called judges. Under the government of these judges they remained 288 years.

Q. What connection with Jewish history has the book of Ruth?

A. The union of Ruth with Boaz forms the connecting link in the regular chain of descent from Abraham, through the family of Judah to David, and from him to Christ.

Q. At what time did a regular succession of prophets commence?

A. In the days of Samuel, who first bore that office.—Acts 3: 26.

Q. What change took place in the government of Israel during the time of Samuel?

A. Hitherto God had been their King; and their form of government, is hence called a theocracy; but in the days of Samuel they demanded a king who should rule them as other nations.

Q. Did God grant the request?

A. He did; but not till he had warned them by the mouth of Samuel, what would be "the manner of the kingdom" which their king would establish; wherefore, it is said, "he gave them a king in his anger, and took him away in his wrath."

Q. Did they have another king after Saul's death?

A. God raised up David, a man after his own heart, and established his kingdom in Judah, throughout their generations, until the coming of Shiloh.

Q. How was the reign and character of David distinguished?

A. He was eminent as a type of Christ, as 'a man of war from his youth,' and as 'the sweet Psalmist of Israel.' He is also distinguished as possessing and exercising all the most essential graces of the Christian character.

Q. Were the kings of Israel from this time hereditary, or did God make any further choice of a ruler of his people?

A. By right of inheritance, Nathan, the eldest son of David, would have taken the throne; but God, in the exercise of his sovereign pleasure, made choice of Solomon to be king.

Q. How was Solomon distinguished?

A. His reign was remarkable for the peace and prosperity that prevailed throughout the kingdom. Solomon was also an eminent type of the Messiah, particularly in his being chosen by God, "to build him a house."

Q. What division took place among the 12 tribes during the reign of Rehoboam?

A. Ten tribes were rent from the united kingdom, leaving only two tribes, Judah and Benjamin, to the house of David.

Q. What became of the ten tribes?

A. They established a separate kingdom under Jeroboam, the son of Nebat. The capital of this kingdom was Samaria; and hence the enmity which subsisted between the Samaritans and the Jews. This kingdom subsisted 254 years, when it was subverted by Shalmanaser, and the ten tribes were carried captive to Media, whence they were subsequently dispersed among other nations, till they became wholly extinct.

Q. Was not the tribe of Judah equally guilty of the sins for which Israel were thus punished?

A. They were; and in due time were, in their turn, visited with the judgments threatened in Deut. 28: but God had sworn to David, that "there should not fail him a man to sit upon his throne," and that he would preserve him a "light in Jerusalem." God likewise had respect to his promise to Abraham, Isaac, and Jacob, for whose sake he "had a favor" to this people. And again, his purpose in regard to the lineal descent of the Messiah, must be effected. For these reasons, God is represented as deferring his anger; while he continued during all the time of this forbearance, to admonish them by

the mouth of his prophets, of the approaching judgments that awaited their disregard of his authority.

Q. Did God ever make known the way in which he intended to punish them?

A. In the reign of Hezekiah, 106 years before it took place, he distinctly foretold, by the mouth of Isaiah, that they should be carried captive to Babylon: and at the same time, he promised their restoration, at the end of seventy years, to be effected by Cyrus, whom he would raise up for that especial purpose.

Q. When was this accomplished?

A. They were carried captive to Babylon by Nebuchadnezzar, 163 years after the dispersion of the ten tribes; and at the time promised, Cyrus, prince of Persia, did, according to the word of the Lord, restore them again to their own land.

Q. Do we find any period in the history of the antitypical church which is prefigured by the Babylonish captivity?

A. To decide this, we must ascertain what is intended by Babylon. We find in Rev. 17, it is, among other names, given to the woman whom John saw sitting upon a scarlet colored beast. This woman is supposed by commentators, to be the church of Rome, which is also understood to be referred to, under the name of "Anti-Christ"—the "man of sin"—"mystery of iniquity," &c. The captivity of the church, in mystical Babylon, may, however, probably be understood as embracing every species of error, which is calculated to draw the people of God from the liberty of the truth. But they, also, have a gracious promise of deliverance from this bondage, in Isa. 10: 27. God says, "in that day shall the yoke of the Assyrian be taken from the neck of the daughter of Zion, because of the anointing," or the influence of the Holy Spirit, which Christ has promised shall lead his people into all truth.

Q. At what period did Isaiah prophecy?

A. From the reign of Uzziah to the end of that of Hezekiah, a period of about 63 years. He chiefly predicted the punishments which God intended to bring upon the enemies of Israel, who had triumphed in their overthrow; while he comforts them by an exhibition of the kingdom and officers of Christ, and the future glory of the church.

Q. When did Jeremiah prophecy?

A. From the reign of Josiah to the Babylonish captivity, about 68 years. His messages to the people were chiefly denunciations of the approaching judgments of God in the destruction of Jerusalem and the captivity of Judah; but he was permitted also to predict their restoration. He likewise declares the promises of the new covenant, and the blessings of the Gospel dispensation.

Q. When did Ezekiel prophecy?

A. Principally during the captivity in Babylon, God reveals to him, by means of various emblems, his intentions in dealing with Israel, and the destruction of those nations who had exulted in the affliction of his people.

Q. What was the period of Daniel's prophecy?

A. It was also during the captivity. To him was still more clearly revealed the establishment of the kingdom of Christ. He also predicts the revolutions which should agitate the three great empires of Persia, Greece, and Rome, previous to the coming of Christ.

Q. What was the period of the other prophets?

A. Nearly the same with those mentioned, and their predictions nearly of the same character.

Q. Were all the Jews sent from Babylon to Jerusalem, by the decree of Cyrus?

A. A part of them, under the government of Shezbazzer, went up 536 years before Christ; 59 years afterwards, another company, under Ezra, were permitted to join them; and 12 years from that time, Nehemiah went up, and completed the work of rebuilding the city, &c. and setting in order the service of the sanctuary.

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#### CHAP. 6th.

*The Character, Attributes, and Titles, assumed by the Supreme Being, illustrated by the circumstances under which they were revealed.*

And God said let us make man. Gen. 1: 26.

Previous to the formation of *man*, the Creator reveals him-

self as God ; but when man was to be made, there was a consultation of the Deity ; signifying that in him, all the Persons of the Trinity are concerned.

“*I am that I am.*” Ex. 3: 16.

The name which God sent by Moses, to assure the people of Israel, that he was the same unchangeable Being who, 400 years before, had promised to deliver them from the bondage of Egypt.

“*The Lord thy God.*” Ex. 20: 2.

From the creation to the call of Abram, Jehovah styles himself the “*Lord God* ;” but, in addressing the three “*fathers*,” and the people of Israel, whom he had chosen for his inheritance, there is an appropriation of the Deity to them.

I am thy *Shield*, and thy *exceeding great reward*. Gen. 15: 1.

When God reveals to Abraham the future affliction of Israel during their bondage in the “*iron furnace*” of Egypt, he prefaces the prediction with these encouraging words ; by which he pledges himself to protect, and finally to deliver them.

I am the *Almighty God*. Gen. 17: 1.

When as yet Abraham had no child, and was 99 years of age, God promises that his seed should be “*as the stars of heaven for number*,” and to strengthen his faith in that which was out of the natural course of things, God brings to view his own omnipotence.

*Jehovah Jireh*. Gen. 22: 12.

“*In the mount of the Lord, it shall be seen*,” that the “*Lord will provide*,” not only a ram as a substitute for the only son of Abraham, but also a better sacrifice as a substitute for sinners.

The Lord is a *Man of War*. Ex. 15: 3.

When Israel are in fear of being overpowered by their ene-

mies, they are reminded that the same right arm which got Israel the victory at the Red Sea, is pledged to defend them from every weapon formed against them.

The Lord *God of Gods.* Joshua 22: 22.

When the tribes on this side Jordan were accused by their brethren of intending to worship idols, they appeal to him who is so far above all other Gods as to be able to know their hearts.

*Jehovah Shalom.* Judges 6: 24.

When the Lord appeared to Gideon, he was terrified, and expected some evil to follow; but the answer was, "peace be unto thee." These words he gave as a name to the altar which he built.

*The Lord of Hosts, the God of the armies of Israel.*  
1 Sam. 17: 45.

Confidence in this name, nerved the arm of the youthful David when he met the uncircumcised Philistine upon the plains of Elah, and the God in whom he trusted gave him the victory.

The *Holy One* of Israel. 2 Kings 19: 22.

The reply which God sent to Senacherib, who boasted his conquest over the numerous Gods of the land; but who found that the "defence of Israel was not like them."

The *Great, the Mighty, and the terrible God.* Neh. 9: 32.

The language of Nehemiah, in view of the judgments of God upon Israel, in delivering them to captivity, and in suffering their holy city to be laid waste.

Our *God is a Consuming Fire.* Heb. 12: 29.

To devour his adversaries, and to refine and purify his own people—burning up their dross and tin, but suffering not a particle of true gold to be lost.



The Lord is a *Sun* and *Shield*. Ps. 80.

A *sun* to enlighten and warm the hearts of his people, and a *shield* to defend them in the time of danger.

*Wonderful Counsellor, Mighty God, Everlasting Father,  
Prince of Peace.* Isa. 9: 6.

As a counsellor, he devised the great scheme of redemption, and as a Mighty God, he carried it into effect. As the Everlasting Father, he is infinite and eternal in his being, attributes and perfections; and as the Prince of Peace, he makes reconciliation by the blood of the cross, and proclaims peace and pardon through the gospel.

Thy *Maker* is thy *Husband*. Isa. 54: 5.

The union between Christ and his church, is represented under the figure of a marriage contract, by which her Maker becomes her Husband.

The *Lord our Righteousness*. Jer. 23: 6.

Jesus Christ, in executing the work of redemption, perfectly fulfilled the law, in obeying its precepts and suffering its penalties, by which he wrought a righteousness, which being imputed to the believer, becomes his justification in the sight of God.

I am the *Root* and the *Offspring* of David. Rev. 22: 16.

Jesus Christ, in his united character of God and man, was both the Root and offspring of David. As *God*, he is the root or vine, into which David is engrafted, both by covenant and by faith. As *man*, he is the lineal descendant of David, and thus becomes his offspring.

I am *Alpha* and *Omega*. Rev. 24: 13.

Jesus Christ is the great first cause of all things, both in heaven and earth, He is also the end, or finisher of all things. He finished the Old Testament, by "blotting out the handwriting of ordinances, nailing it to the cross;" and he will

finish the Gospel dispensation, when he shall deliver up the mediatorial kingdom to the Father, that "God may be all in all."

I am the *Way*, the *Truth*, and the *Life*. John 16: 6.

Jesus Christ, as Mediator of the new covenant is the only *channel* of intercourse between God and sinners. He is the sum and substance of revealed *truth*—the antitype of types—the substance of its shadow—the fulfilment of its prophecies—the founder of its doctrines, and the instituter of its ordinances. He is likewise both the author and dispenser of eternal *life*.

*Immanuel*. Isa. 7: 14.

No man hath seen *God* at any time ; but the eternal Son, veiling his divinity in humanity, dwelt among men—so becoming "*God with us*."

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#### CHAP. 7th.

Q. Did Jesus Christ ever reveal himself in the form of *man*, under the Old Testament ?

A. He did at eight different times. 1st. To Abraham, when he dwelt on the plains of Mamre. Gen. 15. 2d. To Jacob, when he was about to encounter his brother Esau. Gen. 32. 3d. To Moses and Aaron, and the seventy elders of Israel, in Mount Sinai, Ex. 24. 4th. To Joshua, when he stood by Jericho. Josh. 5. 5th. To Gideon, when he was chosen judge of Israel, Judges 6. 6th. To Manoah, when Samson was promised. Judges 13. 7th. To Nebuchadnezzar, in the fiery furnace. Dan. 3. 8th. To Dan., by the river Hiddekel, in Babylon. Dan. 10.

Q. How does it appear that it was Christ who visited Abraham ?

A. It is evident that Abraham at first thought him to be a man ; and that the same person is, during the interview, called "the Lord ;" and also that he himself adopts the language of Deity.

Q. How is it proved that Christ appeared to Jacob ?

A. It is first said, there “wrestled a *man* with Jacob,” &c., and afterward that he “had power with *God*,” &c.

Q. How does it appear that it was Christ, who was seen by Moses and the elders, in Mount Sinai?

A. The Scripture declares, that “no man hath *seen God* at any time:” but it also says, that when Moses and the elders were called up into the Mount, they “there saw the *Lord God of Israel*,” by which must, of course, be meant a manifestation of God in the form of man, or the Lord Jesus Christ.

Q. What reason is there to suppose it was Christ who appeared to Joshua, at Jericho?

A. That it was the form of man, appears from the manner in which Joshua addressed him; that it was also God, appears by the language he uses in reply; which was the same as that used by God, when he appeared to Moses, in the burning bush, on Mount Horeb:—“Put off thy shoes from thy feet,” &c.

Q. What proves his appearance to Gideon and to Manoah?

A. The fact that they each at first, supposed they were addressing a mere man, and afterwards were made to know and confess it was the Lord.

Q. Why are we to suppose that Christ was seen by Nebuchadnezzar?

A. He declares that three persons were cast into the furnace, and that he saw four men walking in the midst of the fire, and the form of the fourth was like unto the Son of God.

Q. Why are we to suppose he was seen by Daniel?

A. Because the same description which is here given of the vision which Daniel saw, is in Rev. 1, applied to Christ.

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## CHAP. 8th.

### *General remarks upon the Old Testament.*

Q. From Adam to the Lord Jesus Christ, a distinct general line is to be traced, in which it appears that the blessing of Cod descends from father to son, as if by right of inheritance: is this so to be understood?

A. The purpose of this genealogical line is to preserve the lineage of Christ; without which the evidence of prophecy would be essentially weakened. The temporal destinies of those connected with this object, were doubtless made subservient to it; and it is also evident that many benefits resulted to those, distinguished as his progenitors;—witness the nation of Israel, to whom “pertained the oracles of God” &c., and also the tribe of Judah, preserved from merited judgments, till the fullness of the appointed time for Shiloh to appear. But these benefits were solely of a temporal character, the nature of the covenant of grace, which represents the elect as “chosen in Christ before the foundation of the world,” forbidding the idea, that spiritual mercies could be enjoyed by right of birth, or in any other way than that of vital union to Him, in whom they are all treasured.

Q. Are we to consider the New Testament as a continuation of the Old?

A. So far as the latter is a history of the dawn, and gradual increase of that light, which preceded the meridian glory of the gospel day; and so far as it is a record of events, leading to the great work of Redemption,—it may be considered as forming a part of the New Testament. But as it regards the nature of the two dispensations, they are totally distinct; as much so, as the shadow is distinct from the substance—the sign, from the thing signified. During the first Testament those who were true believers in the promised blessings of the gospel were, as we have before observed, under tutors and governors; differing nothing from servants, being indiscriminately connected with unbelievers in one national church, or congregation, and together with them, in bondage under the elements of the world. Though truly heirs of the new covenant mercies they were, with the great body of the people placed under a covenant of works; and bound by their own voluntary act, to perform its conditions, or bear its penalties. This “*covenant with all the people*,” God, frequently, by the mouth of his prophets, declares his intention to break or annul,—and that the day was approaching when the “*Messenger of the covenant* (New Testament,) should sit as a refiner and a purifier of silver” &c. “*Then shall they return and discern between the righteous and the wicked, between them that serve God, and them that serve him not.*” This began to be accomplished at the preach-

ing of John the Baptist, who said to such as claimed gospel ordinances upon the plea of being Abraham's children, that the axe was now laid at the root of the tree, and that all who did not bring forth fruits mete for repentance, would be cut off. Again when Christ declared to the people the discriminating doctrines of the gospel, they were offended, and walked no more with him. Thus the natural branches, which had so long partaken of the root and fatness of the typical olive, were, now that the true *root* was prevented, broken off, that Gentile believers might be grafted in.

Q. Why is it that some parts of scripture represent man as utterly helpless in spiritual things, imputing the work of regeneration solely to the agency of the Holy Spirit; while other parts call upon him to "cleanse himself from unrighteousness," and to "make him a new heart and a right spirit?" Ezk. 18: 30, 31.

A. When God represents man as "dead in sin," and the work of regeneration to belong to himself, he speaks in accordance with *his uniform* testimony on that subject: but in the 18th of Ezk., Israel complains that God's ways are unequal in visiting upon the children the iniquity of the fathers; and intimate that, were it not for some fatality which prevented, they would gladly obey his will. God, in reply, addresses them upon their own principles, challenging them to do, what they claimed the ability to perform; promising that no decree should prevent; but that he that turned from his unrighteousness and did that which was right, "should save his soul alive."

Q. Does not God "visit the iniquity of the fathers upon the children?"

A. In *temporal*, but not in *spiritual* concerns. Under a "law of works," embracing only external privileges, held by the tenure of obedience, it was not unusual, for the third and fourth generation to be visited for the sins of their progenitors. Witness the case of the Canaanites, and especially the nation of Israel in their present condition. But these judgments never fell upon any that were not *personally* guilty.—The temporal mercies of God, have in like manner, during many generations, rested upon the descendants of his servants; as in the case of Esau, Moab, and Ammon, and the house of David. But not so, the *free gift of eternal life*, which is bestowed by Christ upon those whom his Father has given him, and whom he has purchased by his own blood.

## CHAP. 9th.

## NEW TESTAMENT.

## THE MESSIAH.

## PREDICTIONS.

Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Isa. 7: 14.

But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. Micah 5: 2.

When Israel was a child, then I loved him, and called my son out of Egypt. Hos. 11: 1.

Thus saith the Lord: A voice was heard in Ramah, lamentations and bitter weeping; Rachel weeping for her children, &c. Jer. 31: 15.

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Isa. 40: 3.

Man doth not live by bread only, but by every word that

## FULFILMENT.

And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins. Mat. 1: 21.

Now, when Jesus was born in Bethlehem, of Judea, in the days of Herod the king, &c. Mat. 2: 1.

Then he arose, and took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod. Mat. 2: 14, 15.

Then Herod, when he saw he was mocked of the wise men, was exceeding wroth, and sent forth and slew all the children that were in Bethlehem. Mat. 2: 16.

In those days, came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand. Mat. 3: 1, 2.

And when the tempter came to him, he said, If thou be the

proceedeth out of the mouth of the Lord doth man live. Deut. 8: 3.

For he shall give his angels charge over thee, to keep thee in all thy ways. Ps. 91: 11.

Nevertheless, the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulon, and the land of Naphthali, and afterward did more grievously afflict her by the way of sea, beyond Jordan, in Galilee of the nations. Isa. 9: 1.

And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots. Isa. 11: 1.

And the key of the house of David will I lay upon his shoulder: so he shall open, and none shall shut; and he shall shut and none shall open. Isa. 22: 22.

Therefore, thus saith the Lord God, Behold, I lay in Zion, for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste. Isa. 28: 16.

The stone which the builders refused, is become the head-stone of the corner. Ps. 118: 22.

For the daughter riseth up against her mother; the daughter-in-law against her mother-

Son of God, command that these stones be made bread. Mat. 4: 3.

And saith unto him, If thou be the Son of God, cast thyself down; for it is written, &c. Mat. 4: 6.

Now, when Jesus had heard that John was cast into prison, he departed into Galilee; and leaving Nazereth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zebulon and Nephtalim. Mat. 4: 12, 13.

Of this man's seed, hath God, according to his promise, raised unto Israel a Saviour, Jesus. Acts 13: 23.

These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth, Rev. 3: 7.

Other foundation can no man lay than that is laid, which is Jesus Christ. 1 Cor. 3: 11.

This is the stone which was set at naught of you builders, which is become the head of the corner. Acts 4: 11.

Think not that I am come to send peace on earth, I come not to send peace, but a sword;

in-law ; a man's enemies are those of his own house. Micah 7: 6.

Then shall the lame man leap as an host, and the tongue of the dumb shall sing, &c. Isa. 35: 6.

The spirit of the Lord God is upon me ; because the Lord hath anointed me to preach good tidings unto the meek ; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound : to proclaim the acceptable year of the Lord, &c. Isa. 61: 1, 2.

Behold my servant, whom I uphold, mine elect, in whom my soul delighteth ; I have put my spirit upon him ; he shall bring forth judgment to the Gentiles. Isa. 42: 1.

And he said, Go and tell this people, Hear ye indeed, but understand not ; and see ye indeed, but perceive not. Isa. 6: 9.

Rejoice greatly, O daughters of Zion ; shout, O daughters of Jerusalem ; behold thy King cometh unto thee ; he is just, and having salvation ; lowly, and riding upon an ass,

for I am come to set a man at variance against his father, the daughter against her mother, &c. Mat. 10: 34, 35.

And great multitudes came unto him, having with them those that were lame, &c. Mat. 15: 30.

And he began to say unto them, this day is this Scripture fulfilled in your ears. Luke 4: 21.

And Jesus, when he was baptized, went up straightway out of the water : and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him : and lo, a voice from heaven saying this is my beloved Son in whom I am well pleased. Mat. 3: 16, 17.

Therefore speak I unto them in parables ; because they seeing see not ; and hearing they hear not, neither do they understand. Mat. 13: 13.

And the disciples went, and did as Jesus commanded them. And brought the ass, and the colt, and put on them their clothes, and they sat him thereon. Mat. 21: 6, 7.



and upon a colt the foal of an ass. Zech. 9: 9.

Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and shall be satisfied &c. Isa. 33: 10, 11.

I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. Isa. 50: 6.

And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. Zech. 11: 12.

They part my garments among them, and cast lots upon my vesture. Ps. 22: 18.

They gave me also gall for my meat, and in my thirst they gave me vinegar to drink.—Ps. 69: 21.

I, even I, am he that blot-teth out thy transgressions for mine own sake, and I will not remember thy sins. Isa. 43: 25.

And he was numbered with the transgressors; and he bore the sins of many and made in-

Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be? Mat. 26: 53, 54.

Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands. Mat. 26: 27.

And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. Mat. 26: 15.

And they crucified him, and parted his garments, casting lots. Mat. 28: 35.

They gave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink. Mat. 27: 34.

When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. Mark, 2: 5.

And with him they crucified two thieves; the one on his right hand, and the other on

tercession for the transgressors. Isa. 53: 12.

And there was given him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. Dan. 7: 14.

And he shall be for a sanctuary; but for a stone of stumbling and a rock of offence to both the houses of Israel; for a gin and for a snare to the inhabitants of Jerusalem.— Isa. 8: 14.

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Gen. 3: 15.

He was oppressed, and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. Isa. 53: 7.

And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms,

his left. Mark, 15: 27.

He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. Luke, 1: 32, 33.

And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against. Luke, 2: 38.

For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil. Heb. 2: 14.

But Jesus held his peace.— Math. 26: 63.

Who when he was reviled, reviled not again, when he suffered he threatened not; but committed himself to him that judgeth righteously. 1. Pet. 2: 23.

And other sheep I have, which are not of this fold, them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Jno. 10 16.

any more at all. Ezk. 37: 22.

Who hath believed our report? and to whom is the arm of the Lord revealed? Isa. 53: 7.

Neither shall ye break a bone thereof. Ex. 12: 46.

For thou wilt not leave my soul in hell; neither wilt suffer thine Holy One to see corruption. Ps. 15: 10.

The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy foot-stool. Ps. 110: 1.

The Lord hath sworn in truth unto David, he will not turn from it, Of the fruit of thy body will I set upon thy throne. Ps. 132: 11.

Yea, mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me. Ps. 41: 9.

But though he had done so many miracles before them, yet they believed not on him. Jno. 12: 37.

But when they came to Jesus and saw that he was dead already, they brake not his legs. Jno. 19: 33.

He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. Acts 2: 31.

Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Acts 2: 36.

Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne. Acts 2: 20.

I speak not of you all; I know whom I have chosen; but that the scripture may be fulfilled, He that eateth bread with me, hath lifted up his heel against me. John, 13: 18.

And Moses went up unto God, and the Lord called unto him out of the mountain. Ps. 41: 4.

I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ps. 2: 7.

And after threescore and two weeks shall Messiah be cut off, but not for himself.— Dan. 9: 26.

Awake, O sword against my shepherd, and against the man that is my fellow, saith the Lord of Hosts; smite the shepherd and the sheep shall be scattered; Zech. 23: 7.

This is he that was in the church in the wilderness, with the angel that spake to him in the Mount Sinai, &c. Acts 7: 38.

God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, &c. Acts 13: 33.

Go ye up unto this feast. I go not up yet unto this feast; for my time is not yet full come. Jno. 7: 8.

Then saith Jesus unto them, All ye shall be offended because of me this night, for it is written, I will smite the Shepherd and the sheep of the flock shall be scattered abroad. Matt. 26: 31.

Then all the disciples forsook him and fled. Mat. 25: 56.

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## CHAP. 10th.

### *Mediatorial character of Christ.*

Q. What is to be understood by the office of Mediator?

A. A Mediator is one who stands between two adverse parties, for the purpose of making peace.

Q. In what sense does Christ sustain this office, and when did he begin to exercise it?

A. He is the Mediator of the new covenant, and in this character, he makes reconciliation between God and his offending people. His mediatorial work commenced with the first transgression; otherwise man, like the rebel angels, would have experienced the full and immediate penalty of sin.

Q. How was the exercise of this office made manifest under the Old Testament?

A. Principally through the means of types; the first of which was the vision of the ladder to Jacob. But the most important type was Moses, in the relation which he sustained to national Israel.

Q. In what respect was the ladder seen by Jacob, a type?

A. It extended from earth to heaven, intimating the two distinct natures, human and divine, which it was necessary the Saviour should possess that he might be qualified to "lay his hand on both parties." Had he been less than God, he could not have made atonement for sin. Had he not been also man, he could not have been "touched with the feeling of our infirmities." On this ladder "angels were seen ascending and descending." It is by Jesus Christ, who is the only channel of communication between God and sinners, that these heavenly messengers, are sent to minister to the heirs of salvation.

Q. In what respect was Moses a type?

A. By standing in the same relation to national Israel that Christ sustains to his church. On several occasions when Israel, by rebellion, provoked the wrath of God, he threatened to destroy them; but Moses, in his office as Mediator, interceded for them, and they were spared.

Q. On what particular occasions did this take place?

A. The first instance was at Sinai, when they were guilty of idolatry, in setting up the golden calf. On this occasion, God says to Moses "let me alone" or stand away from between me and the people, "that I may destroy them." In holy violence to this command, but, by virtue of an office of God's own appointment, Moses persists in pleading for their pardon, until he obtains a promise that God would not only turn from the evil which he intended to do them, but that his presence should go with him; and that he would show to Moses "His way" and declare "His name;" or in other words make known to him the exceeding riches of the covenant of grace. Ex. 33.

Q. Was there any other instance similar to this?

A. Yes; at the rebellion of Israel, on hearing the evil report of the ten spies, who were sent to search the promised land. At this time, Moses, like a skilful advocate, reminds

the Lord, of that "great name" which he had declared at Horeb; and of the dishonor which would be cast upon it by the heathen, if after choosing this people from out all nations, delivering them from Egypt, promising them the land of Canaan, and bringing them thus far towards it, he should now forsake or destroy them. He urges, that the heathen would say, "because the Lord was not able to bring this people into the land which he swore to them, therefore hath he slain them."

Q. Did the Lord hearken to him at this time?

A. He did; and the reply which he made to Moses, affords a striking argument against the doctrine of universal salvation, by proving that, although the promise of God to the true "heirs" of grace can never fail, as in the instance of Caleb and Joshua, yet the guilty will most surely be punished, though by virtue of a Mediator's intercession, they may be spared for a time.

Q. How does this appear?

A. It is seen in these words, "And the Lord said, I have pardoned according to thy word; but as truly as I live saith the Lord, all the earth shall be filled with the glory of the Lord. Because all these men which have seen my glory, and my miracles which I did in Egypt and in the wilderness, have tempted me now these ten times, and have not hearkened to my voice; surely, they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it," &c. Numbers 14: 21. "So I swear in my wrath they shall not enter into my rest." Heb. 3: 11.

Q. Is the Mediatorial office of Christ mentioned in the New Testament?

A. It is; particularly in the following scriptures:—

Rom. 8: 34.—It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who maketh intercession for us.

Heb. 7: 25.—Wherefore he is able also to save to the uttermost, them that come unto God by him, seeing he ever liveth to make intercession for them.

Heb. 8: 6.—But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which was established upon better promises.

Heb. 12: 24.—And to Jesus, the Mediator of the new co-

venant, and to the blood of sprinkling, that speaketh better things than the blood of Abel.

1 John 2: 1.—And if any man sin, we have an advocate with the Father, Jesus Christ, the righteous.

1 Tim. 2: 5.—For there is one God, and one Mediator between God and man, the man Christ Jesus.

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### CHAP. 11th.

**Q.** What are the offices which Christ, as Mediator of the new covenant, sustains in his “spiritual house,” or kingdom, the church?

**A.** That of **PROPHET**, **PRIEST**, and **KING**.

**Q.** Are these offices of Christ exhibited typically in the Old Testament?

**A.** It is the great object and design of all revelation to testify of Christ, and to exhibit him as the Alpha and Omega of every communication which God has made to man. In the Old Testament, he is the substance of its shadows, and the fulfilment of its prophecies. There the “Word” is “hid behind the letter,” and until *He* stands manifest, the letter is not understood.

**Q.** How is Christ exhibited as a **PROPHET**?

**A.** All those who, under the first dispensation, were specially sent to declare the will of God, and on whom the spirit of prophecy rested, are types of him, who “taught as never man taught.” The following passages have particular allusion to this character, while the corresponding ones from the New Testament, identify it with Christ:—

#### PREDICTIONS.

I will raise them up a prophet from among their brethren, like unto thee; and I will put my word in his mouth and he shall speak unto them all that I shall command him.  
Deut. 18: 18.

#### FULFILMENT.

Jesus, of Nazereth, a prophet mighty in word and deed before God and all the people.  
Luke 24: 19.

And they were astonished at his doctrine; for he taught them as one having authority

He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law. Isa. 42: 4.

And all thy children shall be taught of the Lord. Isa. 54: 13.

The spirit of the Lord God is upon me; for he hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken-hearted; to proclaim liberty to the captives; and the opening of the prison to them that are bound; to proclaim, &c. Isa. 61: 1—4.

He knoweth my down-sitting and my up-rising, and understandeth my thoughts afar off; thou compassest my path and my lying down, and art acquainted with all my ways. Ps. 139: 2, 3.

I will open my mouth in a parable; I will utter dark sayings of old. Ps. 78: 2.

and not as the scribes. Mark 1: 22.

And many shall come from the east and from the west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven. Math. 8: 11.

Every man that hath heard and learned of the Father cometh unto me. John 6: 45.

And he began to say to them, this day is this scripture fulfilled in your ears. Luke 4: 21.

Come, see a man that told me all things that ever I did: is not this the Christ? John 4: 29.

All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them. Mat. 13: 34.

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#### CHAP. 12th.

Q. How does Christ execute the office of a PRIEST?

A. It is the duty of a priest to offer sacrifices, and to officiate in other services of the sanctuary. "And no man tak-



eth this honor unto himself, but he that is called of God, as was Aaron." So of Christ it is said, "thou art a priest forever after the order of Melchisedec." "Called of God after the order of Melchisedec," &c. Heb. 5: 6—10.

Q. Whence appears the necessity of this office ; and what is the sacrifice which Christ presents ?

A. The rectitude of the Divine government required that satisfaction should be made for the transgression of the law. Either man must suffer the full demerit of sin, or an adequate sacrifice must be rendered. Jesus Christ "gave himself" to be this sacrifice ; and by the oath of God, was constituted a priest or minister of the sanctuary, "which the Lord pitched, and not man." The nature of his priesthood is fully described in the seventh of Hebrews.

Q. What are the types of the priesthood of Christ ?

A. The Aaronic priesthood ; but particularly that of Melchisedec was of this character. Ps. 110: 4.

Q. Is there any reference to the atonement, or sacrifice which he should make ?

A. The atonement was prefigured by all the sacrifices, from the time of Abel to the end of that dispensation. Among the most significant was the Passover ; also, the yearly offering of two goats.

Q. In what respect was the Passover typical ?

A. First, in the sacrifice—a "lamb without spot ;" secondly, in the sprinkling of the blood on the dwellings of Israel, by which they were preserved from the stroke of the destroying angel. The lamb was to be roasted *whole* ; not a bone broken ; and it was to be eaten "with bitter herbs."

Q. How did the yearly sin-offering relate to the atonement of Christ ?

A. The sins of Israel were laid upon the head of the scape-goat, which bore them into the wilderness, not to return. So of Christ it is said, in reference to his true people, or antitypical Israel, "the Lord hath laid upon him the iniquity of us all ;" and "as far as the east is from the west, so far hath he removed our sins from us." The other goat was slain, and his blood carried by the priest, within the veil and sprinkled upon the mercy seat. So Christ has entered, with his own blood, "into heaven itself, there to appear in the presence of God for us." Heb. 9: 24.

Q. Were there any other types of the atonement ?

A. The offering up of Isaac. It is said of Abraham that, "he that had received the promises, offered up his only begotten son," "accounting that God was able to raise him up, even from the dead ; from whence, also, he received him in a figure." After being three days under the sentence of death, he was, by God's command, set free. This transaction is also supposed to have taken place upon the very mountain on which the only begotten Son of God was actually offered up a sacrifice for sin.

The passage of the ark over Jordan is likewise figurative of the atonement. It was, by the direction of God, to stand in the midst of Jordan, till all Israel had passed over, and "till every thing was finished that the Lord had commanded Joshua." So Christ continued in the suffering of death, in the midst of the billows of God's wrath, till he had accomplished the redemption of his spiritual Israel, and "finished the work" which his Father had "given him to do." From the place, where the feet of the priests who bore the ark stood in the midst of Jordan, were taken twelve stones, to be set up as a memorial of this event. So Christ chose the twelve apostles to be witnesses of his death and resurrection.

PREDICTIONS OF THE ATONEMENT.

He is despised and rejected of men, a man of sorrows and acquainted with grief, &c. Isa. 53: 3.

Surely he hath borne our griefs, and carried our sorrows, &c. Isa. 53: 4.

FULFILMENT.

It is written of the Son of man that he must suffer many things, and be set at naught. Mark 9: 12.

They brought unto him many that were possessed with devils ; and he cast out the spirits with his word, and healed all that were sick ; that it might be fulfilled that was spoken by Esaias, the prophet, "Himself took our infirmities, and bare our sicknesses." Math. 8: 16, 17.

But he was wounded for our transgressions, &c. Isa. 53: 5.

Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-vat. Isa. 63: 2.

I will ransom thee from the power of the grave. Hosea 13: 14.

My heart is sore pained within me, and the terrors of death are fallen upon me. Ps. 55: 4.

They pierced my hands and my feet. Ps. 22: 16.

Awake, O! sword, against my shepherd, and against the man that is my fellow, saith the Lord of Hosts; smite the shepherd, and the sheep shall be scattered, &c. Zech. 13: 7.

Besides these, there are many others, which have been quoted under the "Predictions of the Messiah."

Who was delivered for our offences, and was raised again for our justification. Rom. 4: 25.

Also, that Christ died for our sins according to the scriptures. 1 Cor. 15: 3.

And he was clothed in a vesture dipped in blood. Rev. 19: 13.

O! death, where is thy sting? O! grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1 Cor. 15: 55—57.

My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. Mark 14: 34.

Then said he to Thomas, reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless, but believing. John 20: 27.

Oh, fools and slow of heart to believe all that the prophets have spoken! ought not Christ to have suffered these things, and to enter into his glory? Luke 24: 25, 26.

## CHAP. 12th.

Q. How does Christ execute the office of KING ?

A. He reigns as king in Zion by instituting ordinances and forming laws for the regulation of the militant church :— also, he says, “All power is given unto me in heaven and in earth.” Math. 28: 18.

Of the increase of his government and peace there shall be no end upon the throne of David and upon his kingdom, to order it and to establish it, &c. Isa. 9: 7.

And the government shall be upon his shoulders. Isa. 9: 6.

Q. What were the types of the kingly office of Christ ?

A. First. Melchisadeck ; who was not “only priest of the most High God,” but, “by interpretation king of Righteousness, and after that also king of Salem, which is, king of peace.” Heb. 7: 2.

Second. David ; who was chosen and anointed of God to be king over his people Israel. David conquered and built Jerusalem the “holy city,” and established “the strong hold of Zion.” He was victorious over all his enemies. To David, and *through* him, as a type, God revealed the covenant of grace in a more clear and definite manner than he had done to Abraham ; especially in regard to the kingly office of Christ.

Third. Solomon ; who was “raised up” according to promise ; in whose reign it was said “the righteous should flourish ; and abundance of peace, so long as the moon endureth ;” who was appointed of God to build him a house, the precious materials for which, were prepared by his father David.

## TYPES.

David subdued Jerusalem.  
2 Sam. 5: 6.

And established the strong  
hold of Zion. 2 Sam. 5: 7.

He was victorious over all  
his enemies.

## COMPARED WITH THE ANTI-TYPE.

Thy people shall be willing  
in the day of thy power. Ps.  
110: 3.

I have set my king upon my  
holy hill of Zion. Ps. 2: 6.

Gird thy sword upon thy  
thigh, Oh ! Most Mighty, with

I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish forever and build up thy throne to all generations. Ps. 89: 3, 4.

And thy throne and thy kingdom shall be established forever before thee; thy throne shall be established forever.— 2 Sam. 7: 16.

David reigned seven years over Judah, and thirty-three over all Israel at Jerusalem.

I will set up thy seed after thee, &c. 2 Sam. 7: 12.

He shall build me an house for my name, and I will establish the throne of his kingdom forever. 2 Sam. 7: 13.

thy glory and thy majesty ride prosperously because of truth and meekness and righteousness, and thy right hand shall teach thee terrible things.— Thine arrows shall be sharp in the hearts of the king's enemies, whereby the people fall under thee. Ps. 45: 3, 4, 5.

According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Eph. 1: 4, 5.

Thy throne Oh! God, is forever and ever: the sceptre of thy kingdom is a right sceptre. Ps. 45: 6.

The dominion of Christ was first visibly exercised among his chosen people Israel. In the establishment of the gospel kingdom he spent 33 years upon earth.

Therefore being a prophet and knowing that God had sworn with an oath that of the fruit of his loins according to the flesh, he would raise up Christ to sit upon his throne, &c. Acts 2: 30.

On this rock will I build my church, and the gates of hell shall not prevail against it.— Math. 16: 18.

And he had peace on all sides round about him, and Judah and Israel dwelt safely, every man under his own vineyard and under his own fig-tree, &c. 1 Kings 4: 24, 25.

Lift up your head ye gates, and be ye lift up ye everlasting doors and the King of Glory shall come in. Who is this King of Glory? the Lord strong and mighty, the Lord mighty in battle. Ps. 24: 7, 8.

Behold a king shall reign in righteousness, &c. Isa. 32: 1.

And the Lord shall reign over them in Mount Zion, from henceforth even forever.—Micah. 4: 7.

Thy throne Oh! God is forever, and the sceptre of thy kingdom is a right sceptre, &c. Ps. 45: 6, 7.

In whom ye are also build-  
ed together for an habitation  
of God through the spirit.—  
Eph. 2: 22.

The whole of the 35th chap-  
ter of Isaiah: ten verses.

And when he had spoken  
these words, while they yet  
beheld, he was taken up and a  
cloud received him out of their  
sight. Acts 1: 9.

And the governor asked him  
saying art thou then the king  
of the Jews? And Jesus said  
unto him thou sayest. Math.  
27: 11.

But unto the son, he saith,  
“thy throne Oh! God,” &c.  
Heb. 1: 8.

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#### CHAP. 14th.

*What appears from the New Testament to be the design of the  
obedience and death of Christ?*

Rom. 3: 25.—Whom God hath set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are past, through the forbearance of God.

Eph. 1: 7.—In whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace.

Eph. 2: 13.—But now in Christ Jesus, ye who were some-  
time afar off are made nigh by the blood of Christ.

Eph. 2: 14. For he is our peace who hath made both one and hath broken down the partition wall between us.

Eph. 2: 15.—Having abolished in his flesh, the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man so making peace.

Eph. 2: 16.—And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.

Col. 1: 20.—And having made peace by the blood of the cross, by him to reconcile all things unto himself; by him I say, whether they be things in earth or things in heaven.

Heb. 9: 14.—How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God.

Gal. 3: 13. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written cursed is every one that hangeth on a tree.

Rom. 14: 9. For this end Christ hath died, and rose again and revived, that he might be Lord both of the dead and the living.

Math. 26: 28. For this is my blood of the New Testament, which is shed for many for the remission of sins.

John 3: 16. For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life.

Eph. 5: 25. Even so Christ also loved the church and gave himself for it.

Heb. 9: 16. For where a testament is, there must also, of necessity be the death of the testator.

Heb. 9: 26. But now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself.

1 Pet. 3: 18. For Christ also, hath once suffered for sins, the just for the unjust that he might bring us to God, being put to death, &c.

1 Pet. 3: 24. Who his ownself bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness,—by whose stripes ye are healed.

Rev. 1: 5. Unto him that loved us and washed us from our sins in his own blood.

Heb. 2: 10. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering.

1 Cor. 5: 7. Christ our passover is slain for us.

Heb. 10: 10. By the which will, we are sanctified through the offering of the body of Jesus Christ once for all.

Heb. 10: 19, 20. Having therefore brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us through the veil, that is to say, his flesh, &c.

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#### CHAP. 14th.

*What do the Scriptures testify of the general character of man?*

Gen. 6: 5.—And God saw that the wickedness of man was great in the earth; and that every imagination of the thoughts of his heart was only evil continually.

Ps. 5: 9.—For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue.

Ps. 14: 2.—The Lord looked down from heaven upon the children of men to see if there were any that did understand, that did seek God. They are all gone aside: they have together become filthy; there is none that doeth good; no, not one.

Eccl. 7: 20.—For there is not a just man upon earth, that doeth good, and sinneth not.

Jer. 17: 9.—The heart is deceitful above all things and desperately wicked; who can know it?

Math. 15: 19.—For out of the heart proceedeth evil thoughts, murders, adulteries, fornications, and all manner of uncleanness.

Rom. 8: 7.—The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be.

Job 15: 16.—How much more abominable and filthy is man, who drinketh iniquity like water.

Micah 7: 2.—The good man is perished out of the earth; and there is none upright among men.



John 3: 19.—And this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil.

Eph. 4: 18, 19.—Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart. Who being past feeling, have given themselves up unto unrighteousness, to work all uncleanness with greediness.

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CHAP. 15th.

*If men are universally corrupt, who are the "righteous" spoken of in Scripture?*

A. The word *righteous*, as applied to men, has a two-fold signification. First, it implies all those who are constituted righteous by having the righteousness of Christ imputed to them, and received by faith. Second, it implies a righteousness inwrought by the agency of the Holy Spirit, by which those who are justified, are also *qualified* for the enjoyment and service of God. Though these two operations are invariably united in the children of God; yet they are sometimes individually represented in the language of Scripture, as in the following instances:

JUSTIFYING RIGHTEOUSNESS.

Surely shall one say, in the Lord have I righteousness and strength. Isa. 45: 24.

This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord. Isa. 54: 17.

I will greatly rejoice in the Lord; my soul shall be joyful

QUALIFYING RIGHTEOUSNESS.

Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous. John 3: 7.

Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. Phil. 1 11.

But in every nation, he that feareth God, and worketh

in my God; for he hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness, as a bride-groom decketh himself with ornaments, and as a bride adorneth herself with jewels. Isa. 61: 10.

In his days shall Israel be saved, and Judah shall dwell safely, and this is the name wherewith he shall be called, the Lord our righteousness. Jer. 23: 6.

Even so David describeth the blessedness of him to whom the Lord imputeth righteousness without work; saying, blessed are they whose iniquities are forgiven, and whose sins are covered. Rom. 4: 6.

Therefore, as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life. Rom. 5: 18.

For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him. 2 Cor. 5: 21.

For if righteousness come by the law, then Christ is dead in vain. Gal. 2: 21.

And be found in him, not having on my own righteousness, which is of the law, but

righteousness, is accepted of him. Acts 10: 35.

The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger. Job 16: 9.

For Job hath saith, I am righteous; and God hath taken away my judgment. Job 34: 5.

The Lord rewarded me according to my righteousness, according to the cleanness of my hands, in his eye-sight. Ps. 18: 24.

With the pure thou wilt show thyself pure, &c. Ps. 18: 26.

Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness, and speaketh the truth to his neighbor. Ps. 15: 1, 2.

Mark the perfect man, and behold the upright; for the end of that man is peace. Ps. 37: 37.

Rejoice in the Lord, O! ye righteous! for praise is comely for the upright. Ps. 33: 1.

Then shall ye return and discern between the righteous and the wicked, between

that which is through the faith of Christ, the righteousness of God by faith. Phil. 3: 9.

And Abraham believed God, and it was accounted to him for righteousness. Gen. 15: 6.

Declaring, I say, his righteousness; that he might be just, and the justifier of him that believeth in Jesus. Rom. 3: 26.

him that serveth God and him that serveth him not.

Light is sown for the righteous, and gladness for the upright in heart. Ps. 97.

Now ye are clean through the word which I have spoken unto you. John 15: 3.

—except your righteousness exceed the righteousness of the scribes and pharisees, ye shall in no wise enter into the kingdom of heaven. Math. 5: 29.

#### CHAP. 16th.

*Does it appear from Scripture that those who are made partakers of the grace of God, are thus distinguished, on account of any personal merit?*

Rom. 5: 8.—But God commendeth his love towards us, in that while we were yet sinners, Christ died for us.

Rom. 5: 6.—For when we were yet without strength, in due time Christ died for the ungodly.

Rom. 5: 10.—If when we were enemies, we were reconciled to God, by the death of his Son; much more, being reconciled, we shall be saved by his life.

Rom. 5: 20.—But where sin abounded, grace did much more abound.

Rom. 8: 8.—So, then, they that are in the flesh cannot please God.

Rom. 9: 16.—So, then, it is not of him that willeth. nor of him that runneth, but of God who sheweth mercy.

Rom. 11: 6.—And if by grace, then it is no more works, &c.

1 Cor. 1: 27, 28.—But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world, to confound the things that are might-

ty; and the base things of the world and things that are despised, hath God chosen; yea, and things which are not, to bring to naught the things that are.

Eph. 2: 1, 2, 3.—And you hath he quickened who were dead in trespasses and sins; wherein, in time passed, ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, &c.

Mat. 9: 43. For I come not to call the righteous, but sinners to repentance.

Math. 18: 11.—For the son of man is come to save that which is lost.

Math. 21: 31.—Verily, I say unto you that publicans and harlots shall enter the kingdom before you.

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#### CHAP. 17th.

*To what agency is the effectual calling, and personal justification of sinners, attributed?*

Jer. 31: 34.—Thus saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people. They shall know me from the least of them to the greatest of them; for I will forgive their iniquity and remember their sin no more.

Hosea 13: 9.—Oh, Israel, thou hast destroyed thyself; but in me is thy help.

Jonah 2: 9.—Salvation is of the Lord.

John 10: 28, 29.—And I give unto them eternal life; and they shall never perish; neither shall any pluck them out of my hand. My Father which gave them me, is greater than all; and none is able to pluck them out of my Father's hand.

Acts 4: 12—Neither is there salvation in any other, &c.

Eph. 1: 3—7: 9.—Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him, before the foundation of the world, &c.

Eph. 2: 4—11.—But God, who is rich in mercy, for his

great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; by grace ye are saved, &c.

Col. 1: 12, 13.—Giving thanks unto the Father, which hath made us mete to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.

2 Thes. 2: 13.—But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath chosen you to salvation, through sanctification of the spirit and belief of the truth.

1 Pet. 3: 6.—Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercies, hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead, &c.

John 15: 16.—Ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth much fruit, &c.

Jude 1.—To them that are sanctified by God the Father, and preserved in Christ Jesus, and called.

2 Tim. 1: 9.—Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given in Christ Jesus before the world began.

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## CHAP. 18th.

### *What is the peculiar office of the Holy Spirit?*

John 14: 16, 17.—And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you and shall be in you.

John —: 26.—But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said to you.

John 15: 26.—But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.

John 16: 7.—Nevertheless, I tell you the truth ; it is expedient for you that I go away ; for if I go not away, the Comforter will not come to you ; but if I depart, I will send him to you ; and when he is come he shall reprove the world of sin, of righteousness, and of judgment.

John —: 13.—Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth ; for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak ; and he will shew you things to come.

Rom. 8: 16.—The Spirit itself beareth witness with our spirit that we are the children of God.

Eph. 1: 12.—Sealed with the Holy Spirit of promise.

1 John 5: 7, 8.—For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one ; and there are three that bear witness in earth, the spirit, and the water, and the blood, and these three agree in one.

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### CHAP. 19th.

*What is the nature of that change which is necessary to qualify a person for the kingdom of heaven, and which is denominated by Christ being "born again?"*

2 Cor. 5: 17. If any man be in Christ, he is a new creature ; old things are passed away, and behold, all things are become new.

Col. 3: 9, 10. Seeing that ye have put off the old man, with his deeds ; and have put on the new man, which is renewed in knowledge, after the image of him that created him.

Titus 2: 12. Teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present evil world.

Eph. 5: 8. For ye were some time darkness, but now are ye light in the Lord.

1 Cor. 6: 11. And such were some of you ; but ye are

washed ; but ye are sanctified ; but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Rom. 6: 11. Likewise reckon ye also yourselves to be dead indeed unto sin ; but alive unto God, through Jesus Christ our Lord.

Rom. 6: 17, 18. Ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye become the servants of righteousness.

Rom. 8: 10. And if Christ be in you, the body is dead because of sin ; but the spirit is life, because of righteousness.

Eph. 2: 1. And you hath he quickened who were dead in trespasses and sins.

Eph. 4: 22, 24. That ye put off, concerning the former conversation, the old man, which is corrupt, according to the deceitful lusts ; and be renewed in the spirit of your mind ; and that ye put on the new man, which after God is created in righteousness and true holiness.

Col. 2: 13. And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened, together with him ; having forgiven you all trespasses.

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#### CHAP. 20th.

*How is that change denominated being "born again," to be proved or made manifest ?*

Math. 7: 20. Wherefore, by their fruits ye shall know them.

Math. 13: 23. But he that received seed into the good ground, is he that heareth the word and understandeth it ; which also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty.

Math. 25: 34—41. Then shall the King say to them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world ; for I was an hungered, and ye gave me meat ; I was thirsty, and ye gave me drink ; I was a stranger, and ye took me in ; naked, and ye

clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. &c.

Mark 9: 35. For whosoever shall do the will of God, he is my brother, and my sister, and my mother.

Luke 6: 45. A good man out of the good treasures of his heart bringeth forth that which is good.

John 3: 21. He that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

John 8: 47. He that is of God, heareth God's words; ye, &c.

John 12: 26. If any man serve me, let him follow me.

John 14: 15. If ye love me, keep my commandments.

John 14: 21. He that hath my commandments, and keepeth them, he it is that loveth me.

John 14: 23. If a man love me, he will keep my words.

John 15: 14. Ye are my friends, if ye do whatsoever I command you.

2 Cor. 6: 17. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

Gal. 5: 25. If we live in the spirit, let us also walk in the spirit.

Col. 3: 1. If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God.

Col. 3: 8. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communications, out of your mouth.

Col. 3: 17. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the father by him.

Col. 4: 5. Walk in wisdom toward those that are without, redeeming the time.

Col. 4: 6. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

1 John 3: 10. In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness, is not of God, neither he that loveth not his brother.

1 John 3: 14. We know that we have passed from death unto life, because we love the brethren.

1 John 3: 19. My little children, let us not love in word, neither in tongue; but in deed and in truth; and hereby shall



we know that we are of the truth, and shall assure our hearts before him.

1 John 4: 13.—Hereby know we that we dwell in him, and he in us; because he hath given us of his spirit.

1 John 5: 4.—For whatsoever is born of God, overcometh the world, &c.

1 John —: 18. We know that whatsoever is born of God, sinneth not.

1 John 15: 19.—But I have chosen you out of the world, therefore the world hateth you.

1 John 13: 35.—By this shall all men know that ye are my disciples, if ye have love one to another.

Titus 3: 3. For we ourselves were sometimes foolish, disobedient, deceived serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

Titus 4. But after that the kindness of God our Saviour towards man appeared,

Titus 5. Not by works of righteousness which we had done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

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#### CHAP. 21st.

*What security do the Scriptures afford to those, who have been renewed by the Spirit of God, that they will not finally perish?*

John 10: 28. I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them to me is greater than all: none is able to pluck them out of my Father's hand.

Rom. 8: 38, 39. For I am persuaded, that neither death, nor life; nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

1 Cor. 15: 57. But thanks be to God which giveth us the victory, through our Lord Jesus Christ.

John 14: 3. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also.

John 17: 11. Holy Father keep through thine own name those whom thou hast given me, that they may be one as we are.

John 17: 24. Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me.

Rom. 5: 9. Much more then being now justified by his blood, we shall be saved from wrath through him.

Rom. 8: 17, if so be that we have suffered with him, that we may also be glorified together.

Rom. — 33. Who shall lay any thing to the charge of God's elect? It is God who justifieth.

2 Cor. 5: 1. For we know that if our earthly house of this Tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

Eph. 1: 13, 14 : in whom also after that ye believed, ye were sealed, with the holy spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory.

Phil. 1: 6. Being confident of this very thing, that he that hath begun a good work in you, will perform it until the day of Jesus Christ.

Col. 3: 4. When Christ who is our life shall appear, then shall ye also appear with him in glory.

Col. — 24. Knowing that of the Lord, ye shall receive the reward of the inheritance:—&c.

2 Thess. 3: 3. But the Lord is faithful, who, shall establish you and keep you from evil.

2 Tim. 3: 8. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me in that day : and not to me only, but to all those that love his appearing.

Titus 3: 7. That being justified by his grace, we should be made heirs according to the hope of eternal life.

Heb. 12: 2. Looking unto Jesus, the author and finisher of our faith, &c.

1 Pet. 1: 5. Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

1 John 3: 2. Beloved, now are we the Sons of God, and it doth not yet appear what we shall be : but we know that when he shall appear, we shall be like him ; for we shall see him as he is.

Jude 26. Now unto him, who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, &c.

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CHAP. 22d.

*Under what new obligation does the dispensation of the Gospel place mankind?*

Mark 1: 15. The time is fulfilled; the kingdom of God is at hand; repent ye, and believe the Gospel.

Luke 13: 3. Except ye repent, ye shall all likewise perish.

Acts 13: 19. Repent ye therefore and be converted, that your sins may be blotted out, &c.

Acts 17: 30. And the times of this ignorance, God winked at; but now commandeth all men every where to repent.

Acts 26: 20. But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea) and then to the Gentiles, that they should repent and turn to God, and do works meete for repentance.

Acts 20: 21. Testifying both to the Jews, and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ.

Luke 24: 47. And that repentance and remission of sins, be preached in his name, among all nations, beginning at Jerusalem.

Mark 16: 16. He that believeth not, shall be damned.

John 3: 18. He that believeth not, is condemned already.

John 36. He that believeth not, shall not see life.

1 John 5: 10. He that believeth not God, hath made him a liar, because he believeth not the record that God hath given of his Son.

John 8: 24. For if ye believe not that I am he, ye shall die in your sins.

John 15: 22. If I had not come and spoken unto them, they had not had sin, but now they have no cloak for their sin.

## CHAP. 23d.

*What do the Scriptures testify of the resurrection of the body?*

Job 18: 26. And though after my skin worms destroy this body, yet in my flesh shall I see God.

Isa. 26: 19. Thy dead men shall live, together with my dead body shall they rise. Awake and sing ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead.

Math. 22: 31. Have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

John 5: 28, 29. For the hour is coming, in the which all that are in the graves, shall hear his voice and come forth; they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation.

John 11: 25. I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live.

Acts 24: 15. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead both of the just and the unjust.

Rom. 8: 11. But if the spirit that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, by his spirit that dwelleth in you.

1 Cor. 15: 20. But now is Christ risen from the dead, and become the first fruits of them that slept: for since by man came death, by man came also the resurrection from the dead.

1 Cor. 29. Else what shall they do, which are baptized for the dead, if the dead rise not at all? Why are we then baptized for the dead?

1 Cor. 52. In a moment, in the twinkling of an eye at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

Phil. 3: 21. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able, even to subdue all things unto himself.

1 Thess. 4: 14. For if we believe that Jesus died and rose again, even so, them also that sleep in Jesus, will God bring with him.

1 Thess. 16. For the Lord himself shall descend from heaven with a shout, with a voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.

2 Tim. 2: 18. Who, concerning the truth have erred, saying that the resurrection is passed already; and overthrow the faith of some.

Rev. 20: 5. But the rest of the dead lived not, until the thousand years were finished. This is the first resurrection.

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#### CHAP. 24th.

*Do the Scriptures afford any proof of a future day of general retribution?*

Math. 35: 31, 32. When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth the sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left.

2. Cor. 5: 10. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or evil.

2 Pet. 3: 10. But the day of the Lord shall come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat: the earth also, and the works that are therein shall be burned up.

Rev. 20: 12, 13. And I saw the dead both small and great, stand before God; and the books, were opened, and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it: and death and hell delivered up the dead which were in them: and they were judged every man according to his works.

Acts 18: 31. Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Rom. 14: 10, 11, 12. For we shall stand before the judgment seat of Christ. For it is written, as I live saith the Lord, every knee shall bow to me, and every tongue confess to God. So then every one of us shall give account of himself to God.

Heb. 9: 27. As it is appointed unto men once to die, but after this the judgment.

Eccl. 11: 9, : but know that for all these things, God will call thee into judgment.

Eccl. 12: 14. For God will bring every work into judgment, and every secret thing, whether it be good, or whether it be evil.

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CHAP. 25th.

*The eternal condition of the Righteous and the Wicked.*

And they shall gather out of his kingdom, all things that offend, and those which do iniquity; and shall cast them into a furnace of fire, where shall be weeping and gnashing of teeth. Math. 13: 41, 42.

Then shall he say also to them on his left hand, depart from me ye cursed into everlasting fire, prepared for the devil, and his angels. Math. 25, 41.

And these shall go away into everlasting punishment.—  
— 46.

And cast ye the unprofitable servant into utter darkness :

Then shall the righteous shine forth like the sun in the kingdom of their Father.—  
Math. 13: 41, 43.

Then shall the King say to them on the right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Math. 25: 34.

But the righteous into life eternal. — 46.

For I reckon that the sufferings of the present time are

there shall be weeping and gnashing of teeth.

Math. 25. 30.

Remember that thou in thy life time receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. Luke 16: 25.

He shall be revealed from heaven in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.

Who shall be punished with everlasting destruction from the presence of the Lord, and the Glory of his power.— 2 Thess. 1: 7, 8, 9.

That they all might be damned, that believe not the truth, but had pleasure in unrighteousness. 2 Thess. 2: 12.

And reserve the unjust unto the day of judgment to be punished. 2 Pet. 2: 9.

Are set forth for an example suffering the vengeance of eternal fire. Jude 17.

To whom is reserved the blackness of darkness forever. Jude 13.

But that which beareth briars, and thorns is rejected, and is nigh unto cursing; whose end is to be burned. Heb. 6: 7.

: yea, also the heart of the sons of man is full of evil, and madness is in their heart

not to be compared with the glory which shall be revealed in us. Rom. 8: 18.

For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.— 2 Cor. 4: 18.

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 1 Thess. 4: 17.

He died for us that whether we wake or sleep, we should live together with him.— 1 Thess. 5: 10.

For so an entrance shall be administered unto you abundant, into the everlasting kingdom of our Lord Jesus Christ. 2 Pet. 1: 11.

The Lord knoweth how to deliver the godly out of temptation. 2 Pet. 2: 9.

To an inheritance incorruptable and undefiled, reserved in heaven for you. 1 Pet. 1: 4.

Ye shall receive a crown of glory that fadeth not away.— 1 Pet. 5: 4.

Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day. 2 Tim. 4: 3.

Beloved, now are we the Sons of God, and it doth not yet appear what we shall be

while they live, and after that go to the dead. Eccl. 9. 3.

but we know that when he shall appear, we shall be like him; for we shall see him as he is. 1 John 3: 2.

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CHAP. 26th.

*Some of the most prominent metaphors used in Scripture, explained.*

As the eagle stirreth up her nest; fluttereth over her young; spreadeth abroad her wings, taketh them; beareth them on her wings, so the Lord alone did lead him; &c.

It is said by naturalists, that when the parent eagle wishes to teach her young to fly, she first destroys, or "stirs up" her nest; and when the last twig is giving way, she dextrously spreads abroad her wings, to receive the affrighted birds, upon which she bears them through the air. This figure strikingly illustrates the Lord's dealings with his people. To reduce them to the necessity of trusting alone in himself, he destroys their refuges of lies, disturbs their carnal securing, and, when, in their own apprehension, they are just about to sink into ruin, he places underneath them the everlasting arms of mercy, lifts them above the fear of danger, and bears them through the trials and temptations of the world, to the mansions of rest.

Who satisfieth thy mouth with good things so that thy youth is renewed like the eagle's. Ps. 103: 3.

The eagle, like other birds of prey, sheds its feathers in the spring. He afterwards appears to have imbibed the



Wheresoever the carcase is, there shall the eagles be gathered together. Math. 24: 28.

There shall be a handful of corn upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth. Ps. 72: 16.

My well beloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.—Isaiah 5: 2.

I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down. I will lay it waste; it shall not be pruned nor digged: &c.

freshness and vigour of youth.

Wherever the Jews were to be found, there would they be pursued by the Romans, whose standard was an eagle.

The preaching of the gospel by the 12 Apostles, is here represented by a handful of corn on the top of the mountains. The converts, moved by the spirit, and brought through their ministry to the knowledge of the truth, should be like the forests of Lebanon, when its tall cedars were bowed by the wind. Those who thus became fellow citizens with the saints, should be watered with the dews of divine grace, and made to flourish like grass.

The people of Israel were a chosen generation, separated from the other nations of the earth, walled round by covenant promise, and by the special providence of God. In the midst for strength and defence, was the strong hold of Zion: and multiplied privileges, "line upon line," precept upon precept," called for suitable returns of obedience. But the vineyard "brought forth wild grapes." Therefore would the Lord reject them from being his people; remove his special favor; annul his covenant, and bring upon them utter desolation.—These privileges should be transferred to

And they shall pass through it, hardly bestead and hungry : And it shall come to pass, that when they shall be hungry they shall fret themselves, and curse their God and their king and look upwards.—Isa. 8: 21.

Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold as the light of seven days, &c.—Isa. 30: 26.

a people, “ who would bring forth the fruit thereof !”

The Jews perverted the dispensation under which they were placed, by misapprehending its design. They expected to merit salvation by their obedience to the law ; and seeking to derive life from that which ministered nothing but death, they passed through the dispensation “ hardly bestead and hungry.” In this state of blindness and destitution, they are represented as cursing or rejecting their true God and king, while they continue to look upward, vainly expecting the Messiah, whom their fathers have crucified.

The Old Testament dispensation is compared to the moon, because the only light by which its nature is properly discovered or understood, is reflected from the gospel, which, like the sun in the natural world, brings to light the secret things of God, which have been hid from the foundation of the world. The Gospel casts light upon the shadowy dispensation, and make it plainly appear that each when properly understood, preach the same great truth. The light of the sun, or the gospel, unites or concentrates all the inferior luminaries which had ever proceeded, and thus is as the light of seven days.

Then shalt thou say in thy heart, who hath begotten me then, seeing I have lost my children and am desolate, and a captive and removing to and fro? and who hath brought up these? Behold I was left alone; these, where had they been? Isa. 49: 21.

Sing, O barren, thou that didst not bear; break forth into singing and cry aloud, thou that didst not travail with child: far more are the children of the desolate than the children of the married wife; saith the Lord. Isa. 54: 1.

The sun shall no more be thy light by day: neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and the days of thy mourning shall be ended. Isa. 60: 19.

The Lord called thy name, a green olive tree, fair and of goodly fruit: with the noise of a great tumult hath he kindled fire upon it and the branches of it are broken. Jer. 11: 16.

Behold the Assyrian was a Cedar in Lebanon, with fair branches, and with a shadowing shroud, and of an high

The church is here represented as mourning the great loss of children, which she sustained when the Jews were rejected from being the peculiar people of God; she likewise expresses astonishment at the unexpected accession of Gentile converts.

The Gospel church is here called upon to rejoice in her prosperity, being assured that her converts should far exceed in number the children of the married wife, or the Jewish nation.

The future glory of the church in heaven; when there would be no more need of the light of the sun nor of the moon, but the Lord God and the Lamb shall be the light thereof.

The olive tree is an evergreen; not beautiful to the eye but valuable for its fruit, it is very tenacious of life; is cultivated from the seed; and may be ingrafted. The Jews and Gentiles are distinguished as the "good olive," and the "wild olive." The Lord here threatens to destroy the branches of the good olive, for their unfruitfulness.

The power and dominion of antichrist is here represented. The "Man of sin presents the most imposing form and

station; and his top was among the thick boughs, &c., to the 16 verse, from the 2d of the 31st chapter of Ezk.

the loftiest pretensions; and for many years enjoyed the most extensive dominion. The trees in the garden of God, (humble and sincere believers) cannot compare with him in the pomp and parade of religion. The "fowls of heaven," or those who watch to devour the "good seed," and prevent its fruitfulness, are lodged in his branches,—or supported by his countenance and authority. The beasts of the field, or those monstrous dogmas, and bloody projects of extermination, which have been arrayed against the Christian faith, were brought forth under the "shadowing shroud" of this lofty cedar, while all great nations bowed to his authority.

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## CHAP. 20.

### JEWISH CUSTOMS; *Dress.*

The king's daughter is all glorious within: her clothing is of wrought gold. She shall be brought to the king in raiment of needle work. Ps. 45: 13, 14.

Also he said, bring the evil that thou hast upon thee and hold it. And when she held it he measured six measures of meal, &c. Ruth 3: 15.

Daughters of kings wore vests, or garments richly embroidered with needle work.

The upper garment or hyke is six yards long and five or six feet wide. It serves for their dress by day, and for co-

And the people took their dough before it was leavened, their needing troughs being bound up in their *clothes* upon their shoulders. Ex. 12: 34.

They make broad their phylacteries, and enlarge the borders of their garments. Math. 23: 5.

She maketh fine linen and selleth it, and delivereth girdles unto the merchants. Prov. 31: 24.

Does not even nature itself teach you that if a man have long hair, it is a shame unto him? but if a woman have long hair it is a glory unto her for her hair is given to her for a covering. 1 Cor. 11: 14, 15.

Wherefore Hanan took Davids' servants and shaved off the one half of their beards, &c. 2 Sam. 10: 4.

And when I heard this thing I rent my garment and my mantle and plucked of the hair of my head and of my beard, and set down astonished. Ezra 9: 3.

And he said draw not nigh hither; put off the shoes from off thy feet, for the place

vering by night. When called to active duty it was girded up, whence the expression "having our loins girded." The burnoose is a sort of cloak worn over the hyke. Under the hyke is worn a close frock or tunic. When employed, these outer garments are thrown off and the tunic only worn.

The Jews wrote passages from the law, upon strips of parchment, called phylacteries, and fastened them on their garments or round their wrists. The girdles were of worsted, sometimes richly wrought.

The men always wore their hair short, except in the case of some who were effeminate, as Absalom.—The women in addition to long hair wore veils wrapped close about the face.

They wore their beards long, and even go so far as to think a man cannot act honestly who has not a long beard.

Cutting off the beard or wearing it in a disorderly manner was a mark of sorrow.

The ancients wore sandals, which resembles a sole of a shoe tied on the foot by a

whereon thou standest is holy ground. Ex. 3: 5.

Let a little water, I pray you be fetched and wash your feet, and rest yourselves, &c. Gen. 18: 4.

Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. Gen. 37: 34.

band. This was pulled off on entering a holy place, or on coming into the presence of a great personage.

The feet became very uncomfortable, from walking in the mud and dust, and it was thence a practice, when a guest arrived, for servants to bring water and wash his feet.

The Jews wore hair cloth and sackcloth, when mourning for the dead, or in any trouble.

### *Mode of Visiting.*

“Then Saul said to his servants, what shall we bring the man? For the bread is spent in our vessels, and there is not a *present* to bring the man of God: What have we?”—Also the Queen of Sheba, Abigail, Naaman the Syrian, &c.—

And love the uppermost rooms in the feasts, and the chief seats in the synagogues. Math. 23: 6.

And he departed and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of *raiment*. 2 Kings 5: 5.

And he saith unto him, friend, how camest thou in hither, not having on a *wedding garment*?

Among eastern nations it is usual to bring some present, when visiting an important personage. Poor persons rather than appear wanting in respect, bring flowers, fruits or some such trifle.

Great attention is paid to the placing of guests at a feast, &c. They are always seated according to their rank and importance.

It was usual to present Ambassadors, or persons of rank, with changes of raiment, which were kept ready for that purpose, and they were required to wear them *over* their own clothes when appearing in presence of the king, &c.

To him that overcometh, will I give a white stone, and in the stone a new name written which no man knoweth save he that receiveth it. Rev. 2: 17.

When a person had once been received as a guest he was always expected to call again, whenever he came that way, and they used to receive some token by which they could be recognized. It was usually a piece of lead, or stone, which was divided, one piece being kept by each party, and produced when they met. Sometimes the name was written upon it.

### *Division of Time.*

And when he went out about the third hour, &c.—  
Math. 20: 3.

And when they came that were hired about the eleventh hour, &c. Math. 20: 9.

Watch ye therefore for ye know not when the master cometh, at even, at midnight, at cock-crowing, or in the morning. Mark 13: 35.

And it came to pass that in the morning watch, &c.—  
Ex. 14: 24.

The ancients had no clocks or watches. The first mention of hours is by Daniel in Babylon. The day was divided into four parts, and sun dials were used to mark these divisions. When hours were used, they were reckoned from six in the morning, to six in the evening, so that their third hour answered to our nine in the morning; and their ninth hour to our three in the afternoon. The night was first divided into three parts called *watches*. In the time of Christ it was divided into four watches. The division of time into weeks, was regulated first by the Jewish sabbath; afterwards by the Lord's day. The months were *lunar* months, one revolution of the moon.

And it came to pass that when Moses had made an end of writing all the words of this law in a book, &c.

Deut. 31: 24.

Hilkiah the priest, found a book of the law of the Lord given by Moses, &c.

2 Chron. 34: 14.

And there was found at Achmetha, in the palace, that is in the province of the Medes a roll, and therein was a record thus written, &c.

Ezra 6: 2.

The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, &c. Isa. 19: 7.

Having many things to write unto you, I would not write with paper and ink, &c. 2 John 12.

Rolls of linen and skins of animals were used to write upon, before there was any knowledge of making parchment. Dr. Buchanan found in India an old copy of the law written upon a roll of leather fifteen feet long. The writing was all in capital letters, and not divided into words.

Another substance made use of for writing, was a kind of paper made from the thin skin which covered a sort of bulrush that grows in Egypt, and is called papyrus.

#### ADOPTION.

For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry abba, Father. The spirit itself beareth witness that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ, &c.

Rom. 8: 14—16.

When the fulness of time was come, God sent forth his son, that we might receive the adoption of sons. Gal. 4: 4, 5.

It was common among the ancients for persons to adopt children, when they had none of their own, or when there was any peculiar inducement. Moses was thus adopted by Pharaoh's daughter; and Esther was adopted by her uncle Mordecai. Children thus adopted, were considered in all respects as real children of those, who adopted them.



## CHAP. 21st.

## HARMONY OF THE GOSPELS.

- Christ's divinity. John 1: 1—14.  
 John Baptist's birth, and Christ's foretold. Luke 1: 5—80.  
 Mary in danger of being put away. Matt. 1: 18.  
 Christ's birth. Luke 2: 1—20.  
 Christ's pedigree both by Joseph and Mary. Matt. 1: 1—17.  
 Luke 3: 23.  
 Christ's circumcision. Luke 2: 21:  
 The wise men from the east seek Christ. Matt. 2.  
 Christ hears and questions the doctors. Luke 2: 41.  
 Ministry of John. Matt. 3: 1—12. Mark 1: 1—8. Luke 3:  
 1—16. John 1: 6—8.  
 Christ baptised. Matt. 3: 13—17. Mark 1: 9—11. Luke 3:  
 21—23. John 1: 15, 16.  
 Christ tempted. Matt. 4: 1—11. Mark 1: 12, 13. Luke 4: 1—13.  
 John's testimony to Christ. John 1: 19.  
 Christ's first miracle. John 2.  
 Christ's discourse with Nichodemus. John 3.  
 John imprisoned. Matt. 14: 3—5. Mark 6: 17—20. Luke  
 3: 17—20.  
 Christ converts many Samaritans. Matt. 4: 12. John 4.  
 Christ preaches in Galilee. Matt. 4: 17. Mark 1: 14, 15.  
 Luke 4: 14, 15.  
 Christ preaches at Nazereth. Luke 4: 16—20.  
 Christ at Capernaum. Matt. 4: 13—16; 8: 2—17. Mark 1:  
 21—45. Luke 4: 31—44; 5: 12—16.  
 Christ heals a man sick of the palsy. Matt. 9: 2—8. Mark  
 1: 1—12. Luke 5: 17—26.  
 Christ calls Peter, &c. Matt. 4: 18—22. Mark 1: 16—20.  
 Luke 5: 1—10.  
 Christ calls Matthew and dines with him. Matt. 9: 9—17.  
 Mark 2: 13—22. Luke 5: 17—37.  
 Christ asserts his own Godhead. John 5.  
 The disciples pluck the ears of corn. Matt. 12: 1—8. Mark  
 2: 23—28. Luke 6: 1—5.  
 Christ heals many. Matt. 12: 9—16. Mark 3: 1—12. Luke  
 6: 6—11.  
 Christ chooses and ordains his apostles. Mark 3: 13—  
 Luke 6: 12—19.

- Christ's sermon on the mount. Matt. 5: 6, 7, Luke 6: 20—49.  
The Centurion's servant healed. Matt. 8: 1—13, Luke 6: 1—10.  
A widow's son raised. Luke 7: 11—17.  
John's message to Christ. Matt. 11: 2—19, Luke 7: 18—35.  
Chorazin and Bethsaida upbraided. Matt. 11: 20.  
A woman anoints Christ. Luke 7: 36, 8: 1.  
Of blasphemy against the Holy Ghost. Matt. 12: 22—45,  
Mark 3: 22—30, Luke 11: 14—26, 29—32.  
Christ's mother and brethren seek him. Matt. 12: 46—50,  
Mark 3: 31—35, Luke 8: 19, 21.  
Parable of the sower. Matt. 13: 1—53, Mark 4: 1—34,  
Luke 8: 4—18, 13: 18—21.  
A scribe wishes to follow Christ. Matt. 8: 18—22, Mark 4,  
35.  
The disciples in a sermon. Matt. 8: 23—27, Mark 4: 36—41,  
Luke 7: 22—25.  
Christ heals the possessed. Matt. 8: 28—34, Mark 5: 1—20,  
Luke 7: 26—39.  
Jairus' daughter raised. Matt. 9: 1—26, Mark 5: 21—43,  
Luke 7: 40—56.  
Two blind men cured. Matt. 9: 27—34.  
Christ teacheth at Nazareth. Matt. 13: 54, 58, Mark 6: 1—6.  
Christ journeys again into Galilee. Matt. 9: 35.  
The Apostles sent out. Matt. 10: 11, 1, Mark 6: 7—18, Luke,  
9: 1—6.  
John beheaded. Matt. 14: 6—12, Mark 6: 21—29.  
Herod's opinion of Christ. Matt. 14: 1, 2, Mark 6: 14—16,  
Luke 9: 7—9.  
Five thousand fed. Matt. 14: 13—21, Mark 6: 30—44, Luke  
9: 10—17, John 6: 1—13.  
Christ walks on the sea. Matt. 14: 22—36, Mark 6, 45—56,  
John 6: 14—21.  
Christ's flesh must be eaten by faith. John 6:  
The Jews' impious traditions. Matt. 15: 1—20, Mark 7: 1, 22.  
The daughter of the Canaanitish woman healed. Matt. 15:  
21—28, Mark 7: 24—30.  
A dumb man healed. Matt. 15: 29—31, Mark 7: 31.  
Four thousand fed. Matt. 15: 32—35, Mark 8: 1—10.  
The leaven of the Pharisees. Matt. 16, 1—12, Mark 8: 1—21.  
A blind man healed. Mark 8: 22—26.

- Peter's confession of Christ. Matt. 16: 13—28, Mark 8: 17, 38, Luke 9: 18—27, John 6: 67---71.
- Christ's transfiguration. Matt. 17: 1—13, Mark 9: 2—13, Luke 9: 28—36.
- Christ cures a Lunatic child. Matt. 17: 14—23, Mark 9: 14—32, Luke 9: 37—45.
- Humility enjoined. Matt 18: 1—9, Mark 9: 35—15, Luke 9: 46, 50.
- The feast of Tabernacles. John 7:.
- Christ goes to Jerusalem. Luke 9: 51, John 7: 10.
- The seventy sent forth. Luke 10:.
- An adultress. John 8:.
- A blind man healed. John 9:.
- Christ the good Shepherd. John 10: 1---21.
- The efficiency of prayer. Luke 11:.
- Against hypocrisy, covetousness, &c. Luke 12:.
- Repentance urged. Luke 13: 1—17.
- The feast of dedication. Luke 13: 22, John 10: 22.
- The strait gate. Luke 13: 23.
- Dropsical man healed ; wedding feast. Luke 14:.
- Lost sheep, money and prodigal son. Luke 15:.
- Unjust steward, and rich voluptuary. Luke 16:.
- Various admonitions, ten lepers, &c. Luke 17:.
- Unjust judge, and pharisee and publican. 18: 1—14.
- Concerning divorce. Matt. 19: 1—12, Mark 10: 1—12.
- Infants brought to Christ. Matt. 19: 19—30. 20: 1—16, Mark 10: 13—31, Luke 18: 15.
- Lazarus sick. John 10: 1—16.
- Christ foretels his passion. Matt. 20; 17—19, Mark 10: 32—34, Luke 18: 31.
- The request of the sons of Zebedee. 20: 20—28, Mark 10: 35—45.
- Blind man healed, Zacheus converted, parable, &c. Matt. 20: 29, Mark 10: 46, Luke 18: 15, 19: 1—27.
- Lazarus raised. John 11: 17.
- Mary anoints Christ. Matt. 26: 6, Mark 14: 3—9, John 12: 1—11.
- Christ's entrance into Jerusalem, &c. Matt. 21: 1—16, Mark 11: 1—11, John 12: 12—19.
- Some Greeks have an interview with Christ. John 12: 20.

- The barren fruit tree cursed. Matt. 21: 17—22, Mark 11: 12—26, Luke 21: 37—38.
- Christ's authority questioned. Matt. 21: 23—27, Mark 11: 27—33, Luke 19: 1—8.
- Parable of the two sons. Matt. 21: 28—32, Mark 12: 1.
- Of the vineyard let out. Matt. 21: 33—46, Mark 12: 1—12, Luke 20: 9—19.
- Of the marriage feast. Matt. 22: 1—14.
- Concerning paying tribute, scribes, Pharisees. Matt. 22: 15, —46, Mark 12: 13—37, Luke 20: 20—42.
- Pharisees and Scribes accused and threatened. Mark 12: 38—40, Luke 20: 45—47.
- The widow and her two mites.—Mark 12: 41—44, Luke 21: 1—4.
- Christ foretells the destruction of Jerusalem. Matt. 24: 1, 51, Mark 13: 1—37, Luke 21: 5—36.
- Parable of the Virgins, and talents; the last judgment. Matt. 25.
- Christ washes his disciples feet. John 13.
- Preparation for the passover. Matt. 26: 1—19, Mark 14: 1—16, Luke 22: 1—18.
- Christ institutes the Lord's passover. Matt. 26: 20—30, Mark 14: 17—26, Luke 22: 19—23.
- Christ's consolatory discourses to his disciples. John 14: 15, 16.
- Christ's mediatory prayer. John 17.
- Christ's warning to his disciples. Matt. 26: 31—35, Mark 14: 27—31, Luke 22: 20—29, John 23: 1—2.
- Christ's agony. Matt. 26: 36—46, Mark 14: 32—42, Luke 22: 40—46.
- Christ's apprehension. Matt. 26: 47—56, Mark 14: 43—52, Luke 22: 47—53, John 18: 3—11.
- Christ's arraignment. Matt. 26: 57—68, Mark 14: 53—65, Luke 22: 54—65, John 18: 12—24.
- Peter's denial. Matt. 26: 69—71, Mark 14: 66, Luke 22: 55, 62, John 18: 17—27.
- Christ before the Sanhedrim, Pilate and Herod. Matt. 27: 1—14, Mark 15: 1—5, Luke 22: 66—71, 23: 1—12, John 18: 28—38.
- Christ condemned by Pilate. Matt. 27: 15—30, Mark 15: 6—19, Luke 23: 13—25, John 18: 39—46, 19: 1—16.

- Judas hangs himself in guilty despair. Matt. 27: 3, 10.  
 Christ crucified. Matt. 27: 31, 53, Mark 15: 20—41, Luke 23: 26—49, John 19: 16, 37.  
 Christ's burial. Matt. 27: 57—61, Mark 15: 42—47, Luke 23: 50—56, John 14: 38—42.  
 Christ's resurrection. Matt. 28: 1—8, Mark 16: 19, Luke 24: 1—12, John 20: 1—12.  
 Christ's appearing to his disciples. Matt. 28: 9—15, Mark 16: 10—14, Luke 24: 13—48, John 20: 11—20.  
 Christ appearing at the sea of Tiberias, and his discourse with Peter. John 21.  
 Christ commissions his disciples and ascends to heaven. Matt. 28: 16—20, Mark 16: 15—20, Luke 24: 46—53.

## CHAP. 22,

## A TABLE OF THE RECORDED MIRACLES OF CHRIST.

Miracles.	Place.	Record.
Water turned into wine	Cana	John 2: 1—11
The Capernaum nobleman's son cured	Do.	John 4: 46—54
Surprising draught of fishes	Sea of Gal.	Luke 5: 1—11
Demoniac cured	Capernaum	Mark 1: 22—28
Peter's mother in law healed	Do.	Mark 1: 30—31
Lepers healed	Do.	Mark 1: 40—45
Centurion's servant healed	Do.	Matt. 13: 5—13
Widow's son raised from the dead	Nain	Luke 7: 11—17
Tempest calmed	Sea of Gal.	Matt. 8: 23, 27
Demoniacs of Gadara cured	Gadara	Matt. 8: 28—34
Man sick of the palsy cured	Capernaum	Matt. 9: 1—8
Jairus' daughter raised to life	Do.	Matt. 9: 18—26
Sight restored to two blind men	Do.	Matt. 9: 27—31
Dumb demoniac cured	Do.	Matt. 9: 32, 33

Miracles:	Place.	Record.
Woman diseased with issue of blood healed	Capernaum	Luke 8: 43—48
Diseased cripple at Bethesda cured	Jerusalem	John 5: 1—9
Man with a withered hand cured	Judea	Matt. 12: 10—13
Demoniac cured	Capernaum	Matt. 12: 22—23
Five thousand fed	Decapolis	Matt. 14: 15—21
Cananite woman's daughter cured	Near Tyre	Matt. 15: 23—27.
Man deaf and dumb cured	Decapolis	Mark 7: 31—37
Four thousand fed	Do.	Matt. 15: 32, 39
Blind man restored to sight	Bethsaida	Mark 8: 22—26
Boy possessed of a devil cured	Tabor	Matt. 17: 14—21
Man born blind restored to sight	Jerusalem	John 9
Woman of eighteen years infirmity cured	Galilee	Luke 13: 11—17
Dropsical man cured	Do.	Luke 14: 1—6
Ten lepers cleansed	Samaria	Luke 17: 11—19
Lazarus raised from the grave to life	Bethany	John 11
Two blind men restored to sight	Jericho	Matt. 20: 30—34
Fig tree blasted	Olivet	Matt. 21: 18—21
The ear of Malchus healed	Geths'm'ne	Luke 22: 50—51
Wondrous draught of fishes	Sea of Gal.	John 21: 1—14

THE END.





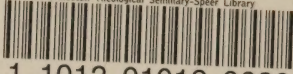








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